

Collection of

Yoga Chudamani Upanishad

Yoga Tattva Upanishad

Yoga Sikha Upanishad

Yoga Kundalini Upanishad

Hatha Yoga Pradipika

Yoga Chudamani Upanishad

Crown Jewel of Yoga

Swami Satyadharma



Yoga Publications Trust, Munger, Bihar, India

Yoga Chudamani Upanishad is an important text among 'Yoga Upanishads', related to the Natha Tradition. The particular interest of this book is that it includes the numerous verses similar to the verses of Goraksha Shataka.

योगचूडामण्युपनिषत्॥

|| yogacūḍāmaṇyupaniṣat ||

मूलाधारादिषट्चक्रं सहस्रारोपरि स्थितम्।

योगज्ञानैक फलकं रामचन्द्रपदं भजे॥

mūlādhārādiṣaṭcakraṁ sahasrāropari sthitam |
yogajñānaika phalakaṁ rāmacandrapadaṁ bhaje ||

ॐ आप्यायन्तु ममाङ्गानि वाक्प्राणश्चक्षुः

श्रोत्रमथो बलमिन्द्रियाणि च॥ सर्वाणि सर्व

ब्रह्मोपनिषदं माहं ब्रह्म निराकुर्या मा मा

ब्रह्म निराकरोदनिराकरणमस्त्वनिराकरणं मेस्तु

तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु

ते मयि सन्तु॥ ॐ शान्तिः शान्तिः शान्तिः॥

om āpyāyantu mamāṅgāni vākprāṇaścakṣuḥ
śrotramatho balamindriyāṇi ca || sarvāṇi sarvaṁ
brahmopaniṣadaṁ māhaṁ brahma nirākuryāṁ mā mā
brahma nirākaroḍanirākaraṇamastvanirākaraṇaṁ mestu
tadātmani nirate ya upaniṣatsu dharmāste mayi santu
te mayi santu || om śāntiḥ śāntiḥ śāntiḥ ||

ॐ योगचूडामणिं वक्ष्ये योगिनां हितकाम्यया।

कैवल्यसिद्धिदं गूढं सेवितं योगवित्तमैः॥ १॥

om yogacūḍāmaṇiṁ vakṣye yogināṁ hitakāmyayā |
kaivalyasiddhidaṁ gūḍhaṁ sevitaṁ yogavittamaiḥ || 1 ||

आसनं प्राणसंरोधः प्रत्याहारश्च धारणा।

ध्यानं समाधिरेतानि योगाङ्गानि भवन्ति षट्॥ २॥

āsanaṁ prāṇasaṁrodhaḥ pratyāhāraśca dhāraṇā |
dhyānaṁ samādhiretāni yogāṅgāni bhavanti ṣaṭ || 2 ||

एकं सिद्धासनं प्रोक्तं द्वितीयं कमलासनम्।
षट्चक्रं षोडशाधारं त्रिलक्ष्यं व्योमपञ्चकम्॥ ३॥
ekaṁ siddhāsanam proktaṁ dvitīyaṁ kamalāsanam |
ṣaṭcakram ṣoḍaśādhāraṁ trilakṣyaṁ vyomapañcakam || 3 ||

स्वदेहे यो न जानाति तस्य सिद्धिः कथं भवेत्।
चतुर्दलं स्यादाधारं स्वाधिष्ठानं च षड्दलम्॥ ४॥
svadehe yo na jānāti tasya siddhiḥ katham bhavet |
caturdalaṁ syādādhāraṁ svādhiṣṭhānaṁ ca ṣaḍdalam || 4 ||

नाभौ दशदलं पद्मं हृदये द्वादशारकम्।
षोडशारं विशुद्धाख्यं भ्रूमध्ये द्विदलं तथा॥ ५॥
nābhau daśadalaṁ padmaṁ hṛdaye dvādaśārakam |
ṣoḍaśāraṁ viśuddhākhyam bhrūmadhye dvidalam tathā || 5 ||

सहस्रदलसङ्ख्यातं ब्रह्मरन्ध्रे महापथि।
आधारं प्रथमं चक्रं स्वाधिष्ठानं द्वितीयकम्॥ ६॥
sahasradalasaṅkhyātaṁ brahmarandhre mahāpathi |
ādhāraṁ prathamam cakram svādhiṣṭhānaṁ dvitīyakam || 6 ||

योनिस्थानं द्वयोर्मध्ये कामरूपं निगद्यते।
कामाख्यं तु गुदस्थाने पङ्कजं तु चतुर्दलम्॥ ७॥
yonisthānaṁ dvayormadhye kāmarūpaṁ nigadyate |
kāmaḥkhyam tu gudasthāne paṅkajaṁ tu caturdalam || 7 ||

तन्मध्ये प्रोच्यते योनिः कामाख्या सिद्धवन्दिता।
तस्य मध्ये महालिङ्गं पश्चिमाभिमुखं स्थितम्॥ ८॥
tanmadhye procyate yoniḥ kāmaḥkyā siddhavanditā |
tasya madhye mahāliṅgaṁ paścimābhimukhaṁ sthitam || 8 ||

नाभौ तु मणिवद्बिम्बं यो जानाति स योगवित्।
तप्तचामीकराभासं तडिल्लेखेव विस्फुरत्॥ ९॥
nābhau tu maṇivadbimbaṁ yo jānāti sa yogavit |
taptacāmīkarābhāsaṁ taḍillekheva visphurat || 9 ||

त्रिकोणं तत्पुरं वह्नेरधोमेढ्रात्प्रतिष्ठितम्।

समाधौ परमं ज्योतिरनन्तं विश्वतोमुखम्॥ १०॥

trikoṇaṁ tatpuraṁ vahneradhomedhṛātpratiṣṭhitam |
samādhau paramaṁ jyotiranantaṁ viśvatomukham || 10 ||

तस्मिन्दृष्टे महायोगे यातायातो न विद्यते।

स्वशब्देन भवेत्प्राणः स्वाधिष्ठानं तदाश्रयः॥ ११॥

tasmindrṣṭe mahāyoge yātāyāto na vidyate |
svaśabdena bhavetprāṇaḥ svādhiṣṭhānaṁ tadāśrayaḥ || 11 ||

स्वाधिष्ठाश्रयादस्मान्मेढ्रमेवभिधीयते।

तन्तुना मणिवत्प्रोतो योऽत्र कन्दः सुषुम्नया॥ १२॥

svādhiṣṭhāśrayādasmanmedhramevabhidhīyate |
tantunā maṇivatproto yo'tra kandaḥ suṣumnayā || 12 ||

तन्नाभिमण्डले चक्रं प्रोच्यते मणिपूरकम्।

द्वादशारे महाचक्रे पुण्यपापविवर्जिते॥ १३॥

tannābhimaṇḍale cakraṁ procyate maṇipūrakam |
dvādaśāre mahācakre puṇyapāpavivarjite || 13 ||

तावज्जीवो भ्रमत्येवं यावत्तत्त्वं न विन्दति।

ऊर्ध्वं मेढ्रादधो नाभेः कन्दे योनिः खगाण्डवत्॥ १४॥

tāvajjīvo bhramatyevaṁ yāvattattvaṁ na vindati |
ūrdhvaṁ medhṛādadho nābheḥ kande yoniḥ khagāṇḍavat || 14 ||

तत्र नाड्यः समुत्पन्नाः सहस्राणां द्विसप्ततिः।

तेषु नाडीसहस्रेषु द्विसप्ततिरुदाहृता॥ १५॥

tatra nāḍyaḥ samutpannāḥ sahasrāṇāṁ dvisaptatiḥ |
teṣu nāḍīśahasreṣu dvisaptatirudāhṛtā || 15 ||

प्रधानाः प्राणवाहिन्यो भूयस्तासु दशस्मृताः।

इडा च पिङ्गला चैव सुषुम्ना च तृतीयगा॥ १६॥

pradhānāḥ prāṇavāhinyo bhūyastāsu daśasmṛtāḥ |
idā ca piṅgalā caiva suṣumnā ca tṛtīyagā || 16 ||

गान्धारी हस्तिजिह्वा च पूषा चैव यशस्विनी।

अलम्बुसा कुहूश्चैव शङ्खिनी दशमी स्मृता॥ १७॥

gāndhārī hastijihvā ca pūṣā caiva yaśasvinī |
alambusā kuhūścaiva śaṅkhinī daśamī smṛtā || 17 ||

एतन्नाडीमहाचक्रं ज्ञातव्यं योगिभिः सदा।

इडा वामे स्थिता भागे दक्षिणे पिङ्गला स्थिता ॥ १८ ॥
etannāḍīmahācakram jñātavyam yogibhiḥ sadā |
iḍā vāme sthitā bhāge dakṣiṇe piṅgalā sthitā || 18 ||

सुषुम्ना मध्यदेशे तु गान्धारी वामचक्षुषि।

दक्षिणे हस्तिजिह्वा च पूषा कर्णे च दक्षिणे ॥ १९ ॥
suṣumnā madhyadeśe tu gāndhārī vāmacakṣuṣi |
dakṣiṇe hastijihvā ca pūṣā karṇe ca dakṣiṇe || 19 ||

यशस्विनी वामकर्णे चानने चापुलम्बुसा।

कुहूश्च लिङ्गदेशे तु मूलस्थाने तु शङ्खिनी ॥ २० ॥
yaśasvinī vāmakarṇe cānane cāpualambusā |
kuhūśca liṅgadeśe tu mūlasthāne tu śaṅkhinī || 20 ||

एवं द्वारं समाश्रित्य तिष्ठन्ते नाडयः क्रमात्।

इडापिङ्गलासौषुम्नाः प्राणमार्गे च संस्थिताः ॥ २१ ॥
evam dvāraṁ samāśritya tiṣṭhante nāḍayaḥ kramāt |
iḍāpiṅgalāsauṣumnāḥ prāṇamārge ca saṁsthitāḥ || 21 ||

सततं प्राणवाहिन्यः सोमसूर्याग्निदेवताः।

प्राणापानसमानाख्या व्यानोदानौ च वायवः ॥ २२ ॥
satataṁ prāṇavāhinyaḥ somasūryāgnidevatāḥ |
prāṇāpānasamānākhyā vyānodānau ca vāyavaḥ || 22 ||

नागः कूर्मोऽथ कृकरो देवदत्तो धनञ्जयः।

हृदि प्राणः स्थितो नित्यमपानो गुदमण्डले ॥ २३ ॥
nāgaḥ kūrmo'tha kṛkaro devadatto dhanañjayah |
hr̥di prāṇaḥ sthito nityamapāno gudamaṇḍale || 23 ||

समानो नाभिदेशे तु उदानः कण्ठमध्यगः।

व्यानः सर्वशरीरे तु प्रधानाः पञ्चवायवः ॥ २४ ॥
samāno nābhideśe tu udānaḥ kaṇṭhamadhyagaḥ |
vyānaḥ sarvaśarīre tu pradhānāḥ pañcavāyavaḥ || 24 ||

उद्गारे नाग आख्यातः कूर्म उन्मीलने तथा।

कृकरः कशुत्करो ज्ञेयो देवदत्तो विजृम्भणे ॥ २५ ॥
 udgāre nāga ākhyātaḥ kūrma unmīlane tathā |
 kṛkaraḥ kśutkaro jñeyo devadatto vijṛmbhaṇe || 25 ||

न जहाति मृतं वापि सर्वव्यापी धनञ्जयः ।
 एते नाडीषु सर्वासु भ्रमन्ते जीवजन्तवः ॥ २६ ॥
 na jahāti mṛtaṁ vāpi sarvavyāpī dhanañjayah |
 ete nāḍīṣu sarvāsu bhramante jīvajantavaḥ || 26 ||

आक्लिप्तो भुजदण्डेन यथा चलति कन्दुकः ।
 प्राणापानसमाक्लिप्तस्तथा जीवो न तिष्ठति ॥ २७ ॥
 ākṣipto bhujadaṇḍena yathā calati kandukaḥ |
 prāṇāpānasamākṣiptastathā jīvo na tiṣṭhati || 27 ||

प्राणापानवशो जीवो ह्यधश्चोर्ध्वं च धावति ।
 वामदक्षिणमार्गाभ्यां चञ्चलत्वान्न दृश्यते ॥ २८ ॥
 prāṇāpānavaśo jīvo hyadhaścordhvaṁ ca dhāvati |
 vāmadakṣiṇamārgābhyāṁ cañcalatvāna dṛśyate || 28 ||

रज्जुबद्धो यथा श्येनो गतोऽप्याकृष्यते पुनः ।
 गुणबद्धस्तथा जीवः प्राणापानेन कर्षति ॥ २९ ॥
 rajjubaddho yathā śyeno gato'pyākṛṣyate punaḥ |
 guṇabaddhastathā jīvaḥ prāṇāpānena karṣati || 29 ||

प्राणापानवशो जीवो ह्यधश्चोर्ध्वं च गच्छति ।
 अपानः कर्षति प्राणं प्राणोऽपानं च कर्षति ॥ ३० ॥
 prāṇāpānavaśo jīvo hyadhaścordhvaṁ ca gacchati |
 apānaḥ karṣati prāṇaṁ prāṇo'pānaṁ ca karṣati || 30 ||

ऊर्ध्वाधःसंस्थितावेतौ यो जानाति स योगवित् ।
 हकारेण बहिर्याति सकारेण विशेत्पुनः ॥ ३१ ॥
 ūrdhvādhaḥsamsthitāvetau yo jānāti sa yogavit |
 hakāreṇa bahiryāti sakāreṇa viśetpunaḥ || 31 ||

हंसहंसेत्यमुं मन्त्रं जीवो जपति सर्वदा ।
 षट्शतानि दिवारात्रौ सहस्राण्येकविंशतिः ॥ ३१ ॥
 haṁsahaṁsetyamum matraṁ jīvo japati sarvadā |
 ṣaṭśatāni divārātrau sahasrāṇyekaviṁśatiḥ || 31 ||

एतत्सङ्ख्यान्वितं मन्त्रं जीवो जपति सर्वदा।

अजपानाम गायत्री योगिनां मोक्षदा सदा॥ ३३॥

etatsaṅkhyānvitam mantram jīvo japati sarvadā |
ajapānāma gāyatrī yoginām mokṣadā sadā || 33 ||

अस्याः सङ्कल्पमात्रेण सर्वपापैः प्रमुच्यते।

अनया सदृशी विद्या अनया सदृशो जपः॥ ३४॥

asyāḥ saṅkalpamātreṇa sarvapāpaiḥ pramucyate |
anayā sadṛśī vidyā anayā sadṛśo japaḥ || 34 ||

अनया सदृशं ज्ञानं न भूतं न भविष्यति।

कुण्डलिन्या समुद्भूता गायत्री प्राणधारिणी॥ ३५॥

anayā sadṛśam jñānam na bhūtam na bhaviṣyati |
kuṇḍalinyā samudbhūtā gāyatrī prāṇadhārīṇī || 35 ||

प्राणविद्या महाविद्या यस्तां वेति स वेदवित्।

कन्दोर्ध्वे कुण्डलीशक्तिरष्टधा कुण्डलाकृतिः॥ ३६॥

prāṇavidyā mahāvidyā yastām veti sa vedavit |
kandordhve kuṇḍalīśaktiraṣṭadhā kuṇḍalākṛtiḥ || 36 ||

ब्रह्मद्वारमुखं नित्यं मुखेनाच्छाय तिष्ठति।

येन द्वारेण गन्तव्यं ब्रह्मद्वारमनामयम्॥ ३७॥

brahmadvāramukham nityam mukhenācchāya tiṣṭhati |
yena dvāreṇa gantavyam brahmadvāramanāmayam || 37 ||

मुखेनाच्छाद्य तद्द्वारं प्रसुप्ता परमेश्वरी।

प्रबुद्धा वह्नियोगेन मनसा मरुता सह॥ ३८॥

mukhenācchādya taddvāram prasuptā parameśvarī |
prabuddhā vahniyogena manasā marutā saha || 38 ||

सूचिवद्गात्रमादाय व्रजत्यूर्ध्वं सुषुम्नया।

उद्घाटयेत्कवाटं तु यथाकुञ्चिकया गृहम्।

कुण्डलिन्यां तथा योगी मोक्षद्वारं प्रभेदयेत्॥ ३९॥

sūcivadgātramādāya vrajatyūrdhvaṁ suṣumnayā |
udghāṭayetkavāṭam tu yathākuñcikayā grham |
kuṇḍalinyām tathā yogī mokṣadvāram prabhedayet || 39 ||

कृत्वा संपुटितौ करौ दृढतरं बध्वा तु पद्मासनं

गाढं वक्शसि संनिधाय चुबुकं ध्यानं च तच्चेष्टितम्।
 वारंवारमपानमूर्ध्वमनिलं प्रोच्छारयेत्पूरितं
 मुञ्चन्प्राणमुपैति बोधमतुलं शक्तिप्रभावान्नरः ॥ ४० ॥
 अङ्गानां मर्दनं कृत्वा श्रमसंजातवारिणा।
 कट्वम्ललवणत्यागी कशीरभोजनमाचरेत् ॥ ४१ ॥
 kṛtvā saṁpuṭitau karau dṛḍhatarāṁ badhvā tu padmāsanāṁ
 gāḍhaṁ vakśasi saṁnidhāya cubukāṁ dhyānāṁ ca tacceṣṭitam |
 vāraṁvāramapānamūrdhvamanilāṁ procchārayetpūritāṁ
 muñcanprāṇamupaiti bodhamatulaṁ śaktiprabhāvānnaraḥ || 40||
 aṅgānāṁ mardanaṁ kṛtvā śramasaṁjātavāriṇā |
 kaṭvamlalavaṇatyāgī kśīrabhojanamācaret || 41||

ब्रह्मचारी मिताहारी योगी योगपरायणः।
 अब्दादूर्ध्वं भवेत्सिद्धो नात्र कार्या विचारणा ॥ ४२ ॥
 brahmacārī mitāhārī yogī yogaparāyaṇaḥ |
 abdādūrdhvaṁ bhavetsiddho nātra kāryā vicāraṇā || 42||

सुस्निग्धमधुराहारश्चतुर्थाशविवर्जितः।
 भुञ्जते शिवसंप्रीत्या मिताहारी स उच्यते ॥ ४३ ॥
 susnigdhamadhurāhāraścaturthāśavivarjitah |
 bhuñjate śivasamprītyā mitāhārī sa ucyate || 43||

कन्दोर्ध्वं कुण्डलीशक्तिरष्टधा कुण्डलीकृतिः।
 बन्धनाय च मूढानां योगिनां मोक्षदा सदा ॥ ४४ ॥
 kandordhve kuṇḍalīśaktiraṣṭadhā kuṇḍalīkṛtiḥ |
 bandhanāya ca mūḍhānāṁ yogināṁ mokśadā sadā || 44||

महामुद्रा नभोमुद्रा ओड्याणं च जलन्धरम्।
 मूलबन्धं च यो वेत्ति स योगी मुक्तिभाजनम् ॥ ४५ ॥
 mahāmudrā nabhomudrā oḍyāṇaṁ ca jalandharam |
 mūlabandhaṁ ca yo vetti sa yogī muktibhājanam || 45||

पार्ष्णिघातेन संपीड्य योनिमाकुञ्चयेद्दृढम्।
 अपानमूर्ध्वमाकृष्य मूलबन्धो विधीयते ॥ ४६ ॥
 pārṣṇighātena saṁpīḍya yonimākuñcayeddṛḍham |
 apānamūrdhvamākṛṣya mūlabandho vidhīyate || 46||

अपानप्राणयोरैक्यं कशयान्मूत्रपुरीषयोः।

युवा भवति वृद्धोऽपि सततं मूलबन्धनात् ॥ ४७ ॥
 apānaprāṇayoraikyam kṣayānmūtrapurīṣayoḥ |
 yuvā bhavati vṛddho'pi satataṁ mūlabandhanāt || 47||

ओङ्याणं कुरुते यस्मादविश्रान्तं महाखगः ।
 ओङ्डियाणं तदेव स्यान्मृत्युमातङ्गकेसरी ॥ ४८ ॥
 oḍyāṇam kurute yasmādaviśrāntaṁ mahākhaḡaḥ |
 oḍḍiyāṇam tadeva syānmṛtyumātaṅgakesarī || 48||

उदरात्पश्चिमं ताणमधो नाभेर्निगद्यते ।
 ओङ्याणमुदरे बन्धस्तत्र बन्धो विधीयते ॥ ४९ ॥
 udarātpaścimaṁ tāṇamadho nābhernigadyate |
 oḍyāṇamudare bandhastatra bandho vidhīyate || 49||

बध्नाति हि शिरोजातमधोगामि नभोजलम् ।
 ततो जालन्धरो बन्धः कष्टदुःखौघनाशनः ॥ ५० ॥
 badhnāti hi śirojātamadhogāmi nabhojalam |
 tato jālandharo bandhaḥ kaṣṭaduḥkhaughanaśanaḥ || 50||

जालन्धरे कृते बन्धे कण्ठसङ्कोचलक्षणे ।
 न पीयूषं पतत्यग्नौ न च वायुः प्रधावति ॥ ५१ ॥
 jālandhare kṛte bandhe kaṇṭhasaṅkocalakṣaṇe |
 na pīyūṣaṁ patatyagnau na ca vāyuḥ pradhāvati || 51||

कपालकुहरे जिह्वा प्रविष्टा विपरीतगा ।
 भ्रुवोरन्तर्गता दृष्टिर्मुद्रा भवति खेचरी ॥ ५२ ॥
 kapālahuhare jihvā praviṣṭā viparītagā |
 bhruvorantargatā dṛṣṭirmudrā bhavati khecarī || 52||

न रोगो मरणं तस्य न निद्रा न कशुधा तृषा ।
 न च मूर्च्छा भवेत्तस्य यो मुद्रां वेत्ति खेचरीम् ॥ ५३ ॥
 na rogo maraṇaṁ tasya na nidrā na kśudhā tṛṣā |
 na ca mūrccā bhavettasya yo mudrāṁ vetti khecarīm || 53||

पीड्यते न च रोगेण लिख्यते न स कर्मभिः ।
 बाध्यते न च केनापि यो मुद्रां वेत्ति खेचरीम् ॥ ५४ ॥
 pīḍyate na ca rogeṇa likhyate na sa karmabhiḥ |
 bādhyate na ca kenāpi yo mudrāṁ vetti khecarīm || 54||

चित्तं चरति खे यस्माज्जिह्वा चरति खे यतः।

तेनेयं खेचरी मुद्रा सर्वसिद्धनमस्कृता ॥५५॥

cittam carati khe yasmājjihvā carati khe yataḥ |

teneyam khecarī mudrā sarvasiddhanamaskṛtā || 55 ||

बिन्दुमूलशरीराणि शिरास्तत्र प्रतिष्ठिताः।

भावयन्ती शरीराणि आपादतलमस्तकम् ॥ ५६ ॥

bindumūlaśārīraṇi śirāstatra pratiṣṭhitāḥ |

bhāvayantī śārīraṇi āpādataalamastakam || 56 ||

खेचर्या मुद्रितं येन विवरं लम्बिकोर्ध्वतः।

न तस्य कशीयते बिन्दुः कामिन्यालिङ्गितस्य च ॥ ५७ ॥

khecaryā mudritam yena vivaram lambikordhvataḥ |

na tasya kśīyate binduḥ kāmīnyāliṅgitasya ca || 57 ||

यावद्बिन्दुः स्थितो देहे तावन्मृत्युभयं कुतः।

यावद्बद्धा नभोमुद्रा तावद्बिन्दुर्न गच्छति ॥ ५८ ॥

yāvadbīnduḥ sthito dehe tāvanmr̥tyubhayam kutaḥ |

yāvadbaddhā nabhomudrā tāvadbīndurna gacchati || 58 ||

ज्वलितोऽपि यथा बिन्दुः संप्राप्तश्च हुताशनम्।

व्रजत्यूर्ध्वं गतः शक्त्या निरुद्धो योनिमुद्रया ॥ ५९ ॥

jvalito'pi yathā binduḥ saṁprāptaśca hutāśanam |

vrajatyūrdhvaṁ gataḥ śaktyā niruddho yonimudrayā || 59 ||

स पुनर्द्विविधो बिन्दुः पाण्डरो लोहितस्तथा।

पाण्डरं शुक्लमित्याहुर्लोहिताख्यं महारजः ॥ ६० ॥

sa punardvividho binduḥ pāṇḍaro lohitastathā |

pāṇḍaram śuklamityāhurlohitākhyam mahārajaḥ || 60 ||

सिन्दूरव्रातसङ्काशं रविस्थानस्थितं रजः।

शशिस्थानस्थितं शुक्लं तयोरैक्यं सुदुर्लभम् ॥ ६१ ॥

sindūravrātasankāśam ravisthānasthitam rajaḥ |

śāsthānasthitam śuklam tayoraikyam sudurlabham || 61 ||

बिन्दुर्ब्रह्मा रजः शक्तिर्बिन्दुरिन्दू रजो रविः।

उभयोः सङ्गमादेव प्राप्यते परमं पदम् ॥ ६२ ॥

bindurbrahmā rajaḥ śaktirbindurindū rajo raviḥ |

ubhayoḥ saṅgamādeva prāpyate paramaṁ padam || 62 ||

वायुना शक्तिचालेन प्रेरितं च यथा रजः ।

याति बिन्दुः सदैकत्वं भवेद्विव्यवपुस्तदा ॥ ६३ ॥

vāyunā śakticālena preritaṁ ca yathā rajaḥ |

yāti binduḥ sadaikatvaṁ bhaveddivyavapustadā || 63 ||

शुक्लं चन्द्रेण संयुक्तं रजः सूर्येण सङ्गतम् ।

तयोः समरसैकत्वं यो जानाति स योगवित् ॥ ६४ ॥

śuklaṁ candreṇa saṁyuktaṁ rajaḥ sūryeṇa saṅgataṁ |

tayoḥ samarasaikatvaṁ yo jñāti sa yogavit || 64 ||

शोधनं नाडिजालस्य चालनं चन्द्रसूर्ययोः ।

रसानां शोषणं चैव महामुद्राभिधीयते ॥ ६५ ॥

śodhanaṁ nāḍijālasya cālanaṁ candrasūryayoḥ |

rasānāṁ śoṣaṇaṁ caiva mahāmudrābhidhīyate || 65 ||

वक्शोन्यस्तहनुः प्रपीड्य सुचिरं योनिं च वामाङ्गिणा

हस्ताभ्यामनुधारयन्प्रसरितं पादं तथा दक्षिणम् ।

आपूर्य श्वसनेन कुक्शियुगलं बध्वा शनै रेचये-

त्सेयं व्याधिविनाशिनी सुमहती मुद्रा नृणां कथ्यते ॥ ६६ ॥

vakśonyastahanuḥ prapīḍya suciraṁ yoniṁ ca vāmāṅgiṇā

hastābhyāmanudhārayanprasaritaṁ pādāṁ tathā dakṣiṇam |

āpūrya śvasanena kukśiyugalaṁ badhvā śanai recaye-

tseyaṁ vyādhivināśinī sumahatī mudrā nṛṇāṁ kathyate || 66 ||

चन्द्रांशेन समभ्यस्य सूर्यांशेनाभ्यसेत्पुनः ।

या तुल्या तु भवेत्सङ्ख्या ततो मुद्रां विसर्जयेत् ॥ ६७ ॥

candrāṁśeṇa samabhyasya sūryāṁśeṇābhyasetpunaḥ |

yā tulyā tu bhavetsaṅkhyā tato mudrāṁ visarjayet || 67 ||

नहि पथ्यमपथ्यं वा रसाः सर्वेऽपि नीरसाः ।

अतिभुक्तं विषं घोरं पीयूषमिव जीर्यते ॥ ६८ ॥

nahi pathyamapathyam vā rasāḥ sarve'pi nīrasāḥ |

atibhuktaṁ viṣaṁ ghoraṁ pīyūṣamiva jīryate || 68 ||

कशयकुष्ठगुदावर्तगुल्माजीर्णपुरोगमाः ।

तस्य रोगाः कशयं यान्ति महामुद्रां तु योऽभ्यसेत् ॥ ६९ ॥

kśayakuṣṭhagudāvartagulmājirṇapurogamāḥ |
tasya rogāḥ kśayaṁ yānti mahāmudrāṁ tu yo'bhyaset || 69||

कथितेयं महामुद्रा महासिद्धिकरी नृणाम्।
गोपनीया प्रयत्नेन न देया यस्य कस्यचित्॥ ७०॥
kathiteyaṁ mahāmudrā mahāsiddhikarī nṛṇām |
gopaniyā prayatnena na deyā yasya kasyacit || 70||

पद्मासनं समारुह्य समकायशिरोधरः।
नासाग्रदृष्टिरेकान्ते जपेदोङ्कारमव्ययम्॥ ७१॥
padmāsanaṁ samāruhya samakāyaśirodharah |
nāsāgradṛṣṭirekānte japedoṅkāramavyayam || 71||

ॐ नित्यं शुद्धं बुद्धं निर्विकल्पं निरञ्जनं
निराख्यातमनादिनिधनमेकं तुरीयं यद्भूतं
भवद्भविष्यत्परिवर्तमानं सर्वदाऽनवच्छिन्नं
परंब्रह्म तस्माज्जाता परा शक्तिः स्वयं ज्योतिरात्मिका।
आत्मन आकाशः संभूतः। आकाशाद्वायुः। वायोरग्निः।
अग्नेरापः। अद्भ्यः पृथिवी। एतेषां पञ्चभूतानां
पतयः पञ्च सदाशिवेश्वररुद्रविष्णुब्रह्माणश्चेति।
तेषां ब्रह्मविष्णुरुद्राश्चोत्पत्तिस्थितिलयकर्तारः।
राजसो ब्रह्मा सात्विको विष्णुस्तामसो रुद्र इति एते त्रयो गुणयुक्ताः।
ब्रह्मा देवानां प्रथमः संबभूव। धाता च सृष्टौ
विष्णुश्च स्थितौ रुद्रश्च नाशे भोगाय चन्द्र इति
प्रथमजा बभूवुः। एतेषां ब्रह्मणो लोका देवतिर्यङ्ग-
रस्थावराश्च जायन्ते। तेषां मनुष्यादीनां
पञ्चभूतसमवायः शरीरम्। ज्ञानकर्मेन्द्रियै-
र्ज्ञानविषयैः प्राणादिपञ्चवायुमनोबुद्धिचित्ताहङ्कारैः
स्थूलकल्पितैः सोऽपि स्थूलप्रकृतिरित्युच्यते। ज्ञानकर्मेन्द्रियै-
र्ज्ञानविषयैः प्राणादिपञ्चवायुमनोबुद्धिभिश्च
सूक्ष्मस्थोऽपि लिङ्गमेवेत्युच्यते। गुणत्रययुक्तं कारणम्।
सर्वेषामेवं त्रीणि शरीराणि वर्तन्ते। जाग्रत्स्वप्नसुषुप्ति-
तुरीयाश्चेत्यवस्थाश्चतस्रः तासामवस्थानामधिपतय-
om nityaṁ śuddhaṁ buddhaṁ nirvikalpaṁ nirañjanaṁ
nirākhyātaṁ nādinidhanamekaṁ turīyaṁ yadbhūtaṁ

bhavadbhaviṣyatparivartamānaṁ sarvadā'navacchinnam
 parambrahma tasmājjātā parā śaktiḥ svayaṁ jyotirātmikā |
 ātmana ākāśaḥ sambhūtaḥ | ākāśadvāyuh | vāyoragniḥ |
 agnerāpaḥ | adbhyaḥ pṛthivī | eteṣāṁ pañcabhūtānām
 patayaḥ pañca sadāśiveśvararudraviṣṇubrahmāṇāśceti |
 teṣāṁ brahmaviṣṇurudrāścotpattisthitilayakartāraḥ |
 rājaso brahmā sātviko viṣṇustāmaso rudra iti ete trayo guṇayuktāḥ |
 brahmā devānām prathamāḥ sambabhūva | dhātā ca sṛṣṭau
 viṣṇuśca sthitau rudraśca nāśe bhogāya candra iti
 prathamajā babhūvuḥ | eteṣāṁ brahmaṇo lokā devatiryāṅga-
 rasthāvarāśca jāyante | teṣāṁ manuṣyādīnām
 pañcabhūtasamavāyaḥ śarīram | jñānakarmendriyai-
 rjñānaviṣayaiḥ prāṇādipañcavāyumanobuddhicittāhaṅkāraiḥ
 sthūlakalpitaḥ so'pi sthūlaprakṛtiryucyate | jñānakarmendriyai-
 rjñānaviṣayaiḥ prāṇādipañcavāyumanobuddhibhiśca
 sūksmasto'pi liṅgamevetyucyate | guṇatrayayuktaṁ kāraṇam |
 sarveṣāmevaṁ trīṇi śarīrāṇi vartante | jāgratsvapnasuṣupti-
 turīyāścetyavasthāscatasraḥ tāsāmavasthānāmadhipataya-
 श्चत्वारः पुरुषा विश्वतैजसप्राज्ञात्मानश्चेति।

विश्वो हि स्थूलभुङ्नित्यं तैजसः प्रविविक्तभुक्।

आनन्दभुक्तया प्राज्ञः सर्वसाक्षीत्यतः परः ॥ ७२ ॥

ścatvāraḥ puruṣā viśvataiḥsaprāṇjñātāmānaśceti |
 viśvo hi sthūlabhūnityaṁ taijasaḥ praviviktabhuk |
 ānandabhuktayā prāṇjñāḥ sarvasākṣītyataḥ paraḥ || 72||

प्रणतः सर्वदा तिष्ठेत्सर्वजीवेषु भोगतः।

अभिरामस्तु सर्वासु ह्यवस्थासु ह्यधोमुखः ॥ ७३ ॥

praṇataḥ sarvadā tiṣṭhetsarvajīveṣu bhogataḥ |
 abhirāmastu sarvāsu hyavasthāsu hyadhomukhaḥ || 73||

अकार उकारो मकारश्चेति वेदास्त्रयो लोकास्त्रयो

गुणास्त्रीण्यक्षराणि त्रयः स्वरा एवं प्रणवः प्रकाशते।

अकारो जाग्रति नेत्रे वर्तते सर्वजन्तुषु।

उकारः कण्ठतः स्वप्ने मकारो हृदि सुप्तितः ॥ ७४ ॥

akāra ukāro makāraśceti vedāstrayo lokāstrayo
 guṇāstrīṇyakṣarāṇi trayāḥ svarā evaṁ praṇavaḥ prakāśate |
 akāro jāgrati netre vartate sarvajantuṣu |
 ukāraḥ kaṇṭhataḥ svapne makāro hṛdi suptitaḥ || 74||

विराड्विश्वः स्थूलश्चाकारः।

हिरण्यगर्भस्तैजसः सूक्ष्मश्च उकारः।

कारणाव्याकृतप्राज्ञश्च मकारः।

अकारो राजसो रक्तो ब्रह्म चेतन उच्यते।

उकारः सात्त्विकः शुक्लो विष्णुरित्यभिधीयते ॥ ७५ ॥

virāḍviśvaḥ sthūlaścākāraḥ |

hiraṇyagarbhastaijaśaḥ sūkṣmaśca ukāraḥ |

kāraṇāvyākṛtaprājñaśca makāraḥ |

akāro rājaso rakto brahma cetana ucyate |

ukāraḥ sāttvikaḥ śuklo viṣṇurityabdhīyate || 75 ||

मकारस्तामसः कृष्णो रुद्रश्चेति तथोच्यते।

प्रणवात्प्रभवो ब्रह्मा प्रणवात्प्रभवो हरिः ॥ ७६ ॥

makārastāmasaḥ kṛṣṇo rudraśceti tathocyate |

praṇavātpṛabhavo brahmā praṇavātpṛabhavo hariḥ || 76 ||

प्रणवात्प्रभवो रुद्रः प्रणवो हि परो भवेत्।

अकारे लीयते ब्रह्मा ह्युकारे लीयते हरिः ॥ ७७ ॥

praṇavātpṛabhavo rudraḥ praṇavo hi paro bhavet |

akāre līyate brahmā hyukāre līyate hariḥ || 77 ||

मकारे लीयते रुद्रः प्रणवो हि प्रकाशते।

ज्ञानिनामूर्ध्वगो भूयादज्ञाने स्यादधोमुखः ॥ ७८ ॥

makāre līyate rudraḥ praṇavo hi prakāśate |

jñānināmūrdhvago bhūyādajñāne syādadhomukhaḥ || 78 ||

एवं वै प्रणवस्तिष्ठेद्यस्तं वेद स वेदवित्।

अनाहतस्वरूपेण ज्ञानिनामूर्ध्वगो भवेत् ॥ ७९ ॥

evaṁ vai praṇavastiṣṭhedyastaṁ veda sa vedavit |

anāhataśvarūpeṇa jñānināmūrdhvago bhavet || 79 ||

तैलधारामिवाच्छिन्नं दीर्घघण्टानिनादवत्।

प्रणवस्य ध्वनिस्तद्वत्तदग्रं ब्रह्म चोच्यते ॥ ८० ॥ ज्योतिर्मयं तदग्रं स्यादवाच्यं बुद्धिसूक्ष्मतः।

ददृशुर्ये महात्मानो यस्तं वेद स वेदवित् ॥ ८१ ॥

tailadhārāmivācchinnam dīrghaḥḥaṇṭānīnādavat |

praṇavasya dhvanistadvattadagraṁ brahma cocyate || 80 || jyotirmayaṁ tadagraṁ syādavācyaṁ

buddhisūkṣmataḥ |

dadṛśurye mahātmāno yastaṁ veda sa vedavit || 81 ||

जाग्रन्नेत्रद्वयोर्मध्ये हंस एव प्रकाशते।

सकारः खेचरी प्रोक्तस्त्वंपदं चेति निश्चितम्॥ ८२॥

jāgrannetradvayormadhye haṁsa eva prakāśate |
sakāraḥ khecarī proktastvampadam ceti niścitam || 82 ||

हकारः परमेशः स्यात्तत्पदं चेति निश्चितम्।

सकारो ध्यायते जन्तुर्हकारो हि भवेद्ध्रुवम्॥ ८३॥

hakāraḥ parameśaḥ syāttatpadam ceti niścitam |
sakāro dhyāyate janturhakāro hi bhaveddhṛvam || 83 ||

इन्द्रियैर्बध्यते जीव आत्मा चैव न बध्यते।

ममत्वेन भवेज्जीवो निर्ममत्वेन केवलः॥ ८४॥

indriyairbadhyate jīva ātmā caiva na badhyate |
mamatvena bhavējīvo nirmamatvena kevalaḥ || 84 ||

भूर्भुवः स्वरिमे लोकाः सोमसूर्याग्निदेवताः।

यस्य मात्रासु तिष्ठन्ति तत्परं ज्योतिरोमिति॥ ८५॥

bhūrbhuvaḥ svarime lokāḥ somasūryāgnidevatāḥ |
yasya mātṛāsu tiṣṭhanti tatparam jyotiromiti || 85 ||

क्रिया इच्छा तथा ज्ञानं ब्राह्मी रौद्री च वैष्णवी।

त्रिधा मात्रास्थितिर्यत्र तत्परं ज्योतिरोमिति॥ ८६॥

kriyā icchā tathā jñānaṁ brāhmī raudrī ca vaiṣṇavī |
tridhā mātṛāsthityatra tatparam jyotiromiti || 86 ||

वचसा तज्जपेन्नित्यं वपुषा तत्समभ्यसेत्।

मनसा तज्जपेन्नित्यं तत्परं ज्योतिरोमिति॥ ८७॥

vacasā tajjapennityaṁ vapuṣā tatsamabhyaset |
manasā tajjapennityaṁ tatparam jyotiromiti || 87 ||

शुचिर्वाप्यशुचिर्वापि यो जपेत्प्रणवं सदा।

न स लिप्यति पापेन पद्मपत्रमिवाम्भसा॥ ८८॥

śucirvāpyaśucirvāpi yo japetpraṇavaṁ sadā |
na sa lipyati pāpena padmapatramivāmbhasā || 88 ||

चले वाते चलो बिन्दुर्निश्चले निश्चलो भवेत्।

योगी स्थाणुत्वमाप्नोति ततो वायुं निरुन्धयेत्॥ ८९॥

cale vāte calo bindurniścale niścalo bhavet |

yogī sthāṇutvamāpnoti tato vāyurṁ nirundhayet || 89||

यावद्वायुः स्थितो देहे तावज्जीवो न मुञ्चति।

मरणं तस्य निष्क्रान्तिस्ततो वायुं निरुन्धयेत्॥ ९०॥

yāvadvāyuhṁ sthito dehe tāvajjīvo na muñcati |

maraṇaṁ tasya niṣkrāntistato vāyurṁ nirundhayet || 90||

यावद्वायुः स्थितो देहे तावज्जीवो न मुञ्चति।

यावद्दृष्टिर्भ्रुवोर्मध्ये तावत्कालं भयं कुतः॥ ९१॥

yāvadvāyuhṁ sthito dehe tāvajjīvo na muñcati |

yāvaddṛṣṭirbhruvormadhye tāvatkālaṁ bhayaṁ kutaḥ || 91||

अल्पकालभयाद्ब्रह्मन्प्राणायमपरो भवेत्।

योगिनो मुनश्चैव ततः प्राणान्निरोधयेत्॥ ९२॥

alpakālabhayādbrahmanprāṇāyama paro bhavet |

yogino munaścaiva tataḥ prāṇānnirodhayet || 92||

षड्विंशदङ्गुलिर्हसः प्रयाणं कुरुते बहिः।

वामदक्षिणमार्गेण प्राणायामो विधीयते॥ ९३॥

ṣaḍviṁśadaṅgulirhaṁsaḥ prayāṇaṁ kurute bahiḥ |

vāmadakṣiṇamārgeṇa prāṇāyāmo vidhīyate || 93||

शुद्धिमेति यदा सर्वं नाडीचक्रं मलाकुलम्।

तदैव जायते योगी प्राणसंग्रहणक्षमः॥ ९४॥

śuddhimeti yadā sarvaṁ nāḍīcakraṁ malākulam |

tadaiva jāyate yogī prāṇasaṁgrahaṇakṣamaḥ || 94||

बद्धपद्मासनो योगी प्राणं चन्द्रेण पूरयेत्।

धारयेद्वा यथाशक्त्या भूयः सूर्येण रेचयेत्॥ ९५॥

baddhapadmāsano yogī prāṇaṁ candreṇa pūrayet |

dhārayedvā yathāśaktyā bhūyaḥ sūryeṇa recayet || 95||

अमृतोदधिसंकाशं गोकशीरधवल्लोपमम्।

ध्यात्वा चन्द्रमसं बिम्बं प्राणायामे सुखी भवेत्॥ ९६॥

amṛtodadhisamkāśaṁ gokśīradhavalopamam |

dhyātvā candramasaṁ bimbaṁ prāṇāyāme sukhī bhavet || 96||

स्फुरत्प्रज्वलसंज्वालापूज्यमादित्यमण्डलम्।

ध्यात्वा हृदि स्थितं योगी प्राणायामे सुखी भवेत् ॥ ९७ ॥
 sphuratprajvalasamjvālāpūjyamādityamaṇḍalam |
 dhyātvā hṛdi sthitam yogī prāṇāyāme sukhī bhavet || 97 ||

प्राणं चेदिडया पिबेन्नियमितं भूयोऽन्यथा रेचये-

त्पीत्वा पिङ्गलया समीरणमथो बद्ध्वा त्यजेद्वामया ।
 सूर्याचन्द्रमसोरनेन विधिना बिन्दुद्वयं ध्यायतः
 शुद्धा नाडिगणा भवन्ति यमिनो मासद्वयादूर्ध्वतः ॥ ९८ ॥
 prāṇam cediḍayā pibenniyamitam bhūyo'nyathā recaye-
 tpītvā piṅgalayā samīraṇamatho baddhvā tyajedvāmayā |
 sūryācandramasoranena vidhinā bindudvayaṁ dhyāyataḥ
 śuddhā nāḍigaṇā bhavanti yamino māsadvayādūrdhvataḥ || 98 ||

यथेष्टधारणं वायोरनलस्य प्रदीपनम् ।

नादाभिव्यक्तिरारोग्यं जायते नाडिशोधनात् ॥ ९९ ॥
 yatheṣṭadhāraṇam vāyoranasya pradīpanam |
 nādābhivyaktirārogyam jāyate nāḍīśodhanāt || 99 ||

प्राणो देहस्थितो यावदपानं तु निरुन्धयेत् ।

एकश्वासमयी मात्रा ऊर्ध्वधो गगने गतिः ॥ १०० ॥
 prāṇo dehasthito yāvadapānaṁ tu nirundhayet |
 ekaśvāsamayī mātṛā ūrdhvādho gagane gatiḥ || 100 ||

रेचकः पूरकश्चैव कुम्भकः प्रणवात्मकः ।

प्राणायामो भवेदेवं मात्राद्वादशसंयुतः ॥ १०१ ॥
 recakaḥ pūrakaścaiva kumbhakaḥ praṇavātmakaḥ |
 prāṇāyāmo bhavedevaṁ mātṛādvādaśasaṁyutaḥ || 101 ||

मात्राद्वादशसंयुक्तौ दिवाकरनिशाकरौ ।

दोषजालमबध्नन्तौ ज्ञातव्यौ योगिभिः सदा ॥ १०२ ॥
 mātṛādvādaśasaṁyuktau divākaraniśākarau |
 doṣajālamabadhnantau jñātavyau yogibhiḥ sadā || 102 ||

पूरकं द्वादशं कुर्यात्कुम्भकं षोडशं भवेत् ।

रेचकं दश चोङ्कारः प्राणायामः स उच्यते ॥ १०३ ॥
 pūrakaṁ dvādaśaṁ kuryātkumbhakaṁ ṣoḍaśaṁ bhavet |
 recakaṁ daśa coṅkāraḥ prāṇāyāmaḥ sa ucyate || 103 ||

अधमे द्वादशमात्रा मध्यमे द्विगुणा मता।

उत्तमे त्रिगुणा प्रोक्ता प्राणायामस्य निर्णयः॥ १०४॥

adhame dvādaśamātrā madhyame dviguṇā matā |
uttame triguṇā proktā prāṇāyāmasya nirṇayaḥ || 104 ||

अधमे स्वेदजननं कम्पो भवति मध्यमे।

उत्तमे स्थानमाप्नोति ततो वायुं निरुन्धयेत्॥ १०५॥

adhame svedajananaṁ kampo bhavati madhyame |
uttame sthānamāpnoti tato vāyurṁ nirundhayet || 105 ||

बद्धपदमासनो योगी नमस्कृत्य गुरुं शिवम्।

नासाग्रदृष्टिरेकाकी प्राणायामं समभ्यसेत्॥ १०६॥

baddhapadmāsano yogī namaskṛtya gururṁ śivam |
nāsāgradr̥ṣṭirekāki prāṇāyāmaṁ samabhyaset || 106 ||

द्वाराणां नव संनिरुध्य मरुतं बध्वा दृढां धारणां

नीत्वा कालमपानवहिनसहितं शक्त्या समं चालितम्।

आत्मध्यानयुतस्त्वनेन विधिना घिन्यस्य मूर्ध्नि स्थिरं

यावत्तिष्ठति तावदेव महतां सङ्गो न संस्तूयते॥ १०७॥

dvārāṇāṁ nava saṁnirudhya marutaṁ badhvā dṛḍhāṁ dhāraṇāṁ
nītvā kālamapānavahnisahitaṁ śaktyā samaṁ cālitam |
ātmadhyānayutastvanena vidhinā ghrinyasya mūrdhni sthiraṁ
yāvattiṣṭhati tāvadeva mahatāṁ saṅgo na saṁstūyate || 107 ||

प्राणायामो भवेदेवं पातकेन्धनपावकः।

भवोदधिमहासेतुः प्रोच्यते योगिभिः सदा॥ १०८॥

prāṇāyāmo bhavedevaṁ pātakendhanapāvakaḥ |
bhavadadhimahāsetuḥ procyate yogibhiḥ sadā || 108 ||

आसनेन रुजं हन्ति प्राणायामेन पातकम्।

विकारं मानसं योगी प्रत्याहारेण मुञ्चति॥ १०९॥

āsanena rujaṁ hanti prāṇāyāmena pātakam |
vikāraṁ mānasaṁ yogī pratyāhāreṇa muñcati || 109 ||

धारणाभिर्मनोधैर्यं याति चैतन्यमद्भुतम्।

समाधौ मोक्षमाप्नोति त्यक्त्वा कर्म शुभाशुभम्॥ ११०॥

dhāraṇābhirmanodhairyaṁ yāti caitanyamadbhutam |
samādhau mokśamāpnoti tyaktvā karma śubhāśubham || 110 ||

प्राणायामद्विषट्केन प्रत्याहारः प्रकीर्तितः।

प्रत्याहारद्विषट्केन जायते धारणा शुभा॥ १११॥

prāṇāyāmadviṣaṭkena pratyāhāraḥ prakīrtitaḥ |
pratyāhāradviṣaṭkena jāyate dhāraṇā śubhā || 111 ||

धारणाद्वादश प्रोक्तं ध्यानं योगविशारदैः।

ध्यानद्वादशकेनैव समाधिरभिधीयते॥ ११२॥

dhāraṇādvādaśa proktaṁ dhyānaṁ yogaviśāradaih |
dhyānadvādaśakenaiva samādhirabhidhīyate || 112 ||

यत्समाधौ परंज्योतिरनन्तं विश्वतोमुखम्।

तस्मिन्ष्टे क्रियाकर्म यातायातो न विद्यते॥ ११३॥

yatsamādhau paraṁjyotiranantaṁ viśvatomukham |
tasminḍṣṭe kriyākarma yātāyāto na vidyate || 113 ||

संबद्धासनमेढ्रमङ्घ्रियुगलं कर्णाक्षिणासापुट-

द्वाराद्यङ्गुलिभिर्नियम्य पवनं वक्त्रेण वा पूरितम्।

बद्ध्वा वक्त्रसि बह्वयानसहितं मूर्ध्नि स्थिरं धारये-

देवं यान्ति विशेषतत्त्वसमतां योगीश्वरास्तन्मनः॥ ११४॥

sambaddhāsanaṁeḍhramaṅghriyugalaṁ karṇākṣiṇāsāpuṭa-
dvārādyāṅgulibhirniyamya pavanaṁ vaktreṇa vā pūritam |
badhvā vakśasi bahvayānasahitaṁ mūrdhni sthiraṁ dhāraye-
devaṁ yānti viśeṣatattvasamatāṁ yogīśvarāstanmanaḥ || 114 ||

गगनं पवने प्राप्ते ध्वनिरुत्पद्यते महान्।

घण्टादीनां प्रवाद्यानां नादसिद्धिरुदीरिता॥ ११५॥

gaganam pavane prāpte dhvanirutpadyate mahān |
ghaṇṭādīnām pravādyānām nādasiddhirudīritā || 115 ||

प्राणायामेन युक्तेन सर्वरोगक्षयो भवेत्।

प्राणायामवियुक्तेभ्यः सर्वरोगसमुद्भवः॥ ११६॥

prāṇāyāmena yuktena sarvarogakśayo bhavet |
prāṇāyāmaviyuktebhyaḥ sarvarogasamudbhavaḥ || 116 ||

हिकका कासस्तथा श्वासः शिरःकर्णाक्षिवेदनाः।

भवन्ति विविधा रोगाः पवनव्यत्ययक्रमात्॥ ११७॥

hikkā kāsastathā śvāsaḥ śiraḥkarṇākśivedanāḥ |

bhavanti vividhā rogāḥ pavanavyatyayakramāt || 117 ||

यथा सिंहो गजो व्याघ्रो भवेद्वश्यः शनैः शनैः।

तथैव सेवितो वायुरन्यथा हन्ति साधकम्॥ ११८॥

yathā siṃho gajo vyāghro bhavedvaśyaḥ śanaiḥ śanaiḥ |
tathaiva sevito vāyuranyathā hanti sādhakam || 118 ||

युक्तंयुक्तं त्यजेद्वायुं युक्तंयुक्तं प्रपूरयेत्।

युक्तंयुक्तं प्रबध्नीयादेवं सिद्धिमवाप्नुयात्॥ ११९॥

yuktaṁyuktaṁ tyajedvāyuraṁ yuktaṁyuktaṁ prapūrayet |
yuktaṁyuktaṁ prabadhniyādevaṁ siddhimavāpnuyāt || 119 ||

चरतां चक्षुरादीनां विषयेषु यथाक्रमम्।

यत्प्रत्याहरणं तेषां प्रत्याहरः स उच्यते॥ १२०॥

caratāṁ cakśurādīnāṁ viṣayeṣu yathākramam |
yatpratyaḥaraṇaṁ teṣāṁ pratyāharaḥ sa ucyate || 120 ||

यथा तृतीयकाले तु रविः प्रत्याहरेत्प्रभाम्।

तृतीयङ्गस्थितो योगी विकारं मनसं हरेदीत्युपनिषत्।

yathā tṛtīyakāle tu raviḥ pratyāharetprabhām |
tṛtīyaṅgasthito yogī vikāraṁ manasaṁ haredītyupaniṣat |

ॐ आप्यायन्तु ममाङ्गानि वाक्प्राणश्चक्षुः

श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि सर्वं ब्रह्मोपनिषदं

माहं ब्रह्म निराकुर्यां मा मा ब्रह्म निराकरोदनिराकरण-

मस्त्वनिराकरणं मेस्तु तदात्मनि निरते य उपनिषत्सु

धर्मास्ते मयि सन्तु ते मयि ते मयि सन्तु॥

om āpyāyantu mamāṅgāni vākprāṇaścakśuḥ
śrotramatho balamindriyāṇi ca sarvāṇi sarvaṁ brahmopaniṣadam
māhaṁ brahma nirākuryāṁ mā mā brahma nirākarodanirākaraṇa-
mastvanirākaraṇaṁ mestu tadātmani nirate ya upaniṣatsu
dharmāste mayi santu te mayi te mayi santu ||

ॐ शान्तिः शान्तिः शान्तिः॥

om śāntiḥ śāntiḥ śāntiḥ ||

इति योगचूडामण्युपनिषत्समाप्ता॥

iti yogacūḍāmaṇyupaniṣatsamāptā ||

Yoga Chudamani Upanishad English Translation

Crown Jewel of Yoga Upanishad

May I never deny Brahman, nor Brahman deny me.
 Let there be no denial:
 Let there be no denial, at least on my part.
 May the virtues that are proclaimed in the Upanishads be,
 I who am devoted to the Atman; may they reside in me.

Om! Let there be Peace in me!
 Let there be Peace in my environment!
 Let there be Peace in the forces that act on me!

1. I'll reveal the Upanishad on the jewel in the crown of yoga for the benefit of yogis. It is a secret doctrine, able to confer the power of liberation, which can be followed only by advanced practitioners.

om yogacudamanim vaksye yoginam hitakamyaya |
 kaivalyasiddhidam gudham sevitam yogavittamaih | | 1 | |

2. Postures, breath control, sense withdrawal, concentration, contemplation and deep meditation: these are the six members of Yoga (1) .

asanam pranasamrodhah pratyaharasca dharana |
 dhyanam samadhiretani yogangani bhavanti Sat | | 2 | |

1 Asanas, Pranayama, pratyahara, Dharana, dhyana and samadhi : cf. Glossary Ashtamga .

3. The first posture is reputed to be the follower of asana, sidhasana (1) , followed by the lotus asana, kamalasana or padmasana . Know the six subtle centers (chakras), the sixteen points of support, Adhara (2) , the three goals, trilakshya (3) , and five spaces ethereal vyoma Panchak (4) .

ekam siddhasanam proktam dvitiam kamalasanam |
 satcakram sodasadharam trilakshyam vyomapancakam | | 3 | |

1 Sidhasana "perfect posture" sitting position, legs crossed at ankle height, body at rest, back straight and mind awake and alert. Recommended for asana pranayama and meditation.

2 Adhara : 16 supports, or support points in the body, allow it to balance in movement, interacting with its environment, thus increasing his experience: toes, ankles, knees, thighs, perineum, genitalia, navel, heart, base of the neck, throat, tongue, nose, center between the eyebrows, forehead, back and top of the skull.

3 Trilakshya "three goals" of yogic asceticism (sadhana): 1) bahya Lakshya , the goal or purpose outside of physical wellness, which is the primary motivation of beginner, 2) Madhyama Lakshya , the goal

mental, which becomes the goal in the intermediate stage, 3) antarika Lakshya , the goal inside or spiritual purpose of the advanced stage.

4 Vyoma : Akasha , ether, space.

The Vedic tradition describes five ethers, or spaces (Vyoma Panchak): 1) Para Akasha , absolute space and formless, where individual consciousness (jivatman) merges with the Universal Consciousness, 2) Apra Akasha , the space is invaded by darkness, indoor and outdoor, 3) Akasha Mahat , space Intelligence Cosmic Consciousness which deploys its attributes and qualities, 4) Tattva Akasha , the space where deploying the five primordial substances, moving them various categories of being; 5) Surya Akasha , the space light of Consciousness, which unfold cognition.

As to the yogic tradition, she describes three etheric planes: 1) Chidakash , Universal Consciousness, which is located in humans in the Ajna and Sahasrara chakra. It is the center of consciousness of the meditator experiences the gradual effects of its practices (pratyahara , Dharana and Dhyana) and refined as and measure its progress, 2) Hridayakasha , Consciousness of the heart, located in the corresponding chakra. It is the center where the personality of the meditator becomes a function of the awakening of the sacred energy, where the coarse and subtle aspects of personality are illuminated simultaneously, 3) Daharakasha , the germ of Consciousness in the Anahata chakra, the etheric plane deep where the sacred energy was asleep in the matter and the universe displayed. Consciousness is latent, numb, like chakras and tattvas in the body before the asceticism of Yoga (Sadhana).

4. How could attain perfection one who does not? There first base (Muladhara) chakra with four petals and the center of his own self (Svadhisthana), with six petals .*

svadehe yo na tasya Janati siddhih Kathama bhavet |
caturdalam syadadharam svadhisthanam saddalam ca | | 4 | |

* See Glossary, Chakras , and book "Chakras, subtle body and Prana.

5. Navel (Manipura) chakra there is the ten petals and the heart (Hridaya), the twelve-petalled chakra. Then the center of purification (Vishuddha), sixteen petals, and in the space between the eyebrows (Bhrumadhya), chakra two petals.

nabhau dasadalam padmam hrdaye dvadasarakam |
sodasaram visuddhakhyam bhrumadhye dvidalam Tatha | | 5 | |

6. The thousand-petalled lotus (Sahasrara) is held on the fontanel (Brahmarandra), where the trail opens sublime. Comes first, the root chakra, Muladhara , and the second chakra of his own self, Svadhisthana .

sahasradalasankhyatam brahmarandhra mahapathi |
adharam prathamam cakram svadhisthanam dvitiyakam | | 6 | |

7. Between the two lies the headquarters of the Yoni (1) , known as the center of sexual desire, Kamarupa (2) . Chakra four petals of the anal region is also known by the name of Kama , desire.

yonisthanam dvayormadhye kamarupam nigadyate |
kamakhyam you gudasthane pankajam you caturdalam | | 7 | |

1 Yoni : "source, origin; matrix, female - 1) In Tantrism, the Shivalinga is the symbol of the phallus, and its base (or pitha) is also called yoni . See linga . If the linga represents the unmanifested, the Absolute as static data, for the cons yoni represents the dynamic, creative energy of the Godhead, the cosmic womb in which all the forms that constitute the universe are developed and brought in the event. 2) the yoni is not exclusively female, she is also the perineum (yonisthana), and shall also appoint a secondary center subtle, bordering on Muladhara chakra, chakra-root.

2 Kama Rupa "form of desire" - headquarters of the genitalia, named after Kama , the god of love, which also means: 1) desire, passion, sex drive, 2) pleasure, sensual attachment to property and the pleasures of this world.

8. Rising from the center of the lotus (Muladhara), is the source of desire (Kama Yoni) worship as followers, Siddha (1) . At the center of the source, is the MahaLinga (2) , facing west (3) .

tanmadhye procyate yonih Kamakhya siddhavandita |
tasya Madhy Mahalingam pascimabhimukham sthitam | | 8 | |

A Siddha : A being perfectly accomplished, adept, a seer-prophet (cf. rishi) . An accomplished yogi and perfect, with the siddhis or paranormal powers.

2 MahaLinga : "the great Linga" - The linga is the symbol of the phallus as a power generator. At the root chakra, Muladhara , and related chakras, it symbolizes sexual desire or creator, but also powerfully transformative spiritual energy to the subtle planes of consciousness.

3 This is the west side of the Yoni the Pingala nadi begins its journey. This will be explained later.

9. At the navel, the jewel of the city (Manipura) is launching its reflections. Anyone who knows this is a true connoisseur of yoga. This gem has the sheen of molten gold, iridescent drawing lines with lightning.

nabhau you manivadbimbam yo Janati its yogavit |
taptacamikarabhasam tadillekheva visphurat | | 9 | |

10. Inside, a triangle of fire, beneath which is the origin of nadis (1) . Meditating in samadhi , the yogi can see, throwing its languages in all directions, the supreme and eternal flame.

trikonam tatpuram vahneradhomedhratpratisthitam |
samadhau paramam jyotiranantam visvatomukham | | 10 | |

1 Nadis : Channels through which prana flows in the subtle body. They are at it what are the nerves and blood vessels to the physical body. Also called nadis conduits or channels that carry air, water, blood, and other nutrients throughout the body. They convey the cosmic energy, vital, seminal and others, as well as feeling, consciousness and spiritual aura.

Medhra : pranic agglomerate material located under the Manipura chakra (navel), which branch off the

main nadis .

11. When it comes to this realization through the upper stage of yoga, the yogi sees erased [the karmic imprints (1) left by] the whereabouts of rebirth. The vital energy, prana (2) , resonates in the Svadhisthana chakra the original sound that never was begotten, sva-shabda (3) .

tasmindrste Mahayoga yatayato na vidyate |

svasabdena bhavetpranah svadhisthanam tadasrayah | | 11 | |

1 Karmashaya : latent print derived from an action performed, then passed, which will eventually bear fruit, the karmic reserves.

2 Prana : 1) breath, breathing, wind, 2) principle of life, vitality, energy, force. The vital energy behind all cosmic manifestation, individual and collective energy that fills five functions: - Prana : ownership, the rise (inspiration) - apana : expulsion, the descent (expiration); - Vyana : distribution and circulation (breath retention) - udana : the utterance, the cohesion of material and energy throughout the subtle body and the decay process to physical death - Samana : assimilation subtle energies transformed udana (digestion and metabolism of food). See shloka 22.

3 -Shabda Sva "sound that was never produced" and has thus manifested spontaneously. See Shabda-Brahman , the Word of Brahman, the original sound.

12. Because of its location, Svadhisthana chakra is also called the medhra . The latter, root Sushumna nadi *, is such a set of gems attached to a wire.

Svadhista asrayadasman medhramevabhidhiyate |

tantuna manivatproto yo'tra Kandah susumnaya | | 12 | |

* We have just seen the shloka 10, medhra beneath the Manipura (navel). It is close Svadhisthana , and these two are often considered as a single center.

Moreover, the sushumna nadi is described as originating in the Muladhara , the root chakra. The ambiguity is related to the proximity of the anus and genitals.

13. In the region of the umbilicus, is a chakra that is often called Manipura , is a great twelve-petalled chakra *, whose essence is beyond the notions of good and evil, [so any duality].

tannabhimandale cakram procyate manipurakam |

dvadasare mahacakre punyapapavivarjite | | 13 | |

* The Manipura has ten.

14. As he did not realize the real essence and authentic (tattva), the individual embodied, the jiva , is caught in the wheel of good and evil, turning from medhra below the navel and up 'at the base of the Yoni , which is shaped like an egg.

tavajjivo bhramatyevam yavattattvam na vindati |

urdhvam medhradadho nabheh Kande yonih khagandavat | | 14 | |

15. From this egg emerged seventy-two thousand nadis, of which seventy-two are considered major.

tatra nadyah samutpannah Sahasranama dvisaptatih |
TESU nadisahasresu dvisaptatirudahrta | | 15 | |

16. From among these, ten are known as the most important, through which flows the flow of prana . Ida , Pingala and Sushumna are the top three.

pradhanah pranavahinyo bhuyastasu dasasmrtah |
ida ca pingala CAIV Susumna trtiyaga ca | | 16 | |

17. Gandhari, Hastijiva and Pusha and Yashasvini, Alambusha, Kuhu , and the tenth Shakhin : here they are listed .*

Gandhari hastijihva pusa ca CAIV yasasvini |
alambusa kuhuscaiva sankhini Dasami smrta | | 17 | |

* Other sources (Sandilya Upanishad, Gheranda Samhita, Hatha Yoga Pradipika and the Yoga Sutras of Patanjali) in enumerate fourteen. It depends on whether the observer or the psychic state of the body observed, "said Swami Satyadharma.

18. The Yogi must always keep in mind this important nadis complex: at left is Ida , right, Pingala .

etannadimahacakram jnatavyam yogibhih sada |
ida Vame Sthiti daksine pingala Sthiti bhag | | 18 | |

19. In the middle stands Sushumna . Gandhari ascends to the left eye, Hastijiva to the right eye, and Pusha goes to the right ear.

Susumna madhyadese you Gandhari vamacaksusi |
daksine hastijihva pusa ca karne daksine ca | | 19 | |

20. Yashasvini ascends to the left ear. Alambusha moves towards the face area, Kuhu to the genital area, and Shakhin to the perineum.

yasasvini vamarne Canan capualambusa |
kuhusca lingadese you mulasthan you sankhini | | 20 | |

21. Thus, these nadis are interrelated but are systematically irrigate various parts of the body .*
Ida , Pingala and Sushumna open to the passage of prana .

evam dvaram samashritya tisthante nadayah Kramat |

idapingalasausumnah pranamarge samsthitah ca | | 21 | |

* Indeed, the eyes, ears, genitals and anus (perineum instead) are the passages of vital breaths (vayus) reproduction and excretion, for the last two, and information gathered by jnanendriyas , sensory organs, for the first two.

22. The deities of the three luminaries, Soma , Moon, Surya , the Sun, and Agni, Fire, are continually prana moving . * The vital breaths, vayus (1) , is prana (breath), apana (expiration) Samana (assimilation), Vyana (distribution) and udana (cohesion).

satatam pranavahinyah somasuryagnidevatah |
pranapanasamanakhya vyanodanau vayavah ca | | 22 | |

* Through Ida and Pingala Sushumna, respectively.

1 vayus : The vital energy, prana , is composed of 10 breaths, vayus . The 5 vital breaths were seen in primary shloka 11. Add, however:

In terms of the physical body, prana is not only inspiration, but also throughout the respiratory process, acting within the region that extends from the larynx to the diaphragm. It is associated with heart, esophagus, muscles and nerves that govern them. It is a force up and down rhythmically, inhaling and exhaling governing, but the ingestion of food and drink.

Apana flowing within the abdomen, the navel to the perineum. It's a downward force, which governs the excretion of urine, feces, gas, sexual secretions, menstrual blood, but also the fetus during childbirth. It provides the energy that activates the large intestine, kidney, bladder, anus, genitals and the uterus.

Samana flows in the region from the diaphragm to the navel. It controls the digestive system including the stomach, intestines, liver, pancreas, and their secretions. It is a force to lateral movement, which governs the assimilation of nutrients and temperature regulation throughout the body. It provides the energy that activates the heart and circulatory system.

Udana is an energy that moves in a spiral and maintains the peripheral parts of the body, including the head (above the larynx, therefore the region of prana) and the upper and lower limbs. It therefore governs the brain and the sensory receptors (eyes, ears, nose, tongue and skin), and the three organs of action (center of the floor, arms and hands, legs and feet). It governs the ability to think and act in the outside world.

Vyana is the force that fills the whole body, diffusing in all directions. It serves as a reservoir of energy for other pranas. If another impoverished prana, Vyana comes and fills the gap. It sets the physical movement and ensures coordination and liaison with other vital energies. It activates members, associated muscles, ligaments, nerves and joints. It is he who keeps his body in erect posture.

23. They are also naga, kurma, krikara, Devadatta and Dhananjaya (1) . Prana is deployed in the region of the heart and apana in the lower abdomen.

Nagah kurmo'tha krkaro devadatto dhananjayah |
hrdi pranah sthito nityamapano gudamandale | | 23 | |

1 vayus (continued): this is added the 5 vital breaths secondary (upaprana vayus), namely Naga , which

relieves gas in the stomach by belching, kurma , which controls the movement of the eyelids to prevent a foreign body or a bright light entering the eye; krikara which, by sneezing or coughing, preventing substances in the nose up or down in the throat; Devadatta , which provides extra oxygen to a tired body causing a sigh or a yawn, and Dhananjaya , who remains in the body after death and sometimes swollen corpses.

24. Samana is located in the navel [to the diaphragm - translator's note] , and udana in the throat area. Vyana moves throughout the body. These are the five major vital airs.

samano nabhidese you udanah kanthamadhyagah |
vyanah sarvasarire you pradhanah pancavayavah | | 24 | |

25. The breath of life associated with the eructation (vomiting, spitting and burping) is called naga , kurma is one that provides the blink of the eyelids; krikara is one that causes sneezing and Devadatta , one that causes yawning.

Naga udgare akhyatah kurma unmilane Tatha |
krkarah ksutkaro jneyo devadatto vijrmbhane | | 25 | |

26. As for dhananjayah (1) , it fills the whole body and remains there even after death. And all these vital breaths flowing through the nadis in the body of all living beings.

na Jahaz mrtam VAPI sarvavyapi dhananjayah |
Brahma was nadisu sarvasu jivajantavah | | 26 | |

1 Dhananjayah "Conqueror of wealth," epithet of Arjuna, hero of the Bhagavad Gita . Also designates the vayu secondary maintains body heat and eventually causes rigor mortis.

27. Like a ball thrown by hand bounces up and down, the individual soul (jiva) bounces the same way, launched by prana and apana , and never remains stationary.

aksipto bhujadandena yatha Calati kandukah |
pranapana samaksiptastatha Jivo tisthati na | | 27 | |

28. Under the influence of prana and apana , the individual soul rises then falls (1) . Similarly, she oscillates between passages from the right and left, but these movements would go undetected because of their extreme speed.

Jivo AC pranapanavaso hyadhascordhvam dhavati |
vamadaksinamargabhyam cancalatvanna drsyate | | 28 | |

1 The pranic energy is a vibration and constant ultra-fast, comparable to electricity. This is the origin of the fundamental duality experimenting jiva with the constant up and down movement of breathing. Next apana , consciousness is pulled down toward the Muladhara , at the hardware level of the event, the Earth. There she sees the desires, which will make interaction with the outside world. Next prana ,

consciousness is pulled up towards the Sahasrara , to the more subtle levels, that of non-event, the ether. There she had the experience of his higher nature. The antagonism inherent in consciousness is likely to be reduced to the unit through the work on the breath, to bring the perfect stasis. As crossing from right and left are sinuous nadis ida and Pingala crisscrossing six times, at the junction of the main chakras.

29. Like the falcon, bound to a rope, took off but was recalled to the ground, the individual soul, bound by the gunas (1) , bounced up and down the same way.

rajjubaddho yatha syeno gato'pyakrsyate punah |
gunabaddhastatha jivah pranapanena karsati | | 29 | |

1 Gunas : The three attributes of Prakriti , the universal matter, are the basic ingredients used to form the elements of the phenomenal universe: illuminating (Sattva), activator (Rajas) and hindering (Tamas). These 3 qualities or modes of being are inherent in the phenomenal universe, and determine the characteristics of each creature (whether animate or inanimate): Sattva , or quality of goodness, light, purity and tranquility; Rajas , or quality activity, lust, passion and excitement; Tamas , or quality of darkness, inertia, ignorance and illusion.

The three gunas interact with pranas on three levels, physical, subtle and causal. It is these interactions that generate polarity in consciousness dissipation / concentration, peace / anxiety, lightness / heaviness, and all other physical states, mental, emotional and psychological. Consciousness is therefore limited and controlled by the gunas , and fluctuates constantly between extraversion and extraversion, dynamism and inertia. The Jiva thus turns the wheel of births and deaths (samsara) until it reaches break free from the fetters of Prakriti and the Gunas .

30. Under the influence of prana and apana , the soul of the incarnate individual (Jivatma) rises and then falls as Prana pulls apana upwards and vice versa, apana draws prana down.

Jivo AC pranapanavaso hyadhascordhvam gacchati |
apanah karsati pranam prano'panam karsati ca | | 30 | |

31. One who knows where are located these two movements, climb and descent, is a true connoisseur of yoga. It is by making the sound "ha" that the breath is expelled, and the sound "sa" it is inhaled.

yo its urdhvadhahsamsthitavetau Janati yogavit |
hakarena bahiryati sakarena visetpunah | | 31 | |

32. The breath is therefore sound "ham-sa ham-sa" , so the individual soul, "she repeated this mantra continuously (1) , totaling 21,600 mantras a day and night.

hamsahamsetyamum matram Jivo japati sarvada |
satsatani divaratrau sahasranyekavimsatih | | 31 | |

1 Hamsa "migratory bird" - the wild goose, or swan, symbol of the individual soul as the Supreme Soul, adopted as an emblem: a) a class of ascetics, who became followers (Paramahamsa) - hovering high above the ordinary world, heading straight toward the goal, b) the yogi practicing discrimination, which - like the swan, able to extract the milk from the water - can see the Divine and leave the rest . See Paramahamsa .

The Hamsa mantra refers to the slight hissing during inhalation and exhalation. Hamsa (H) ("I am He, the universal spirit, Brahman) is unconscious prayer that accompanies every living being, even unknowingly, throughout his life: Sah = So = Him [the Spirit universal Brahman] with each breath, and with each exhalation Ham (aham = I, Me). Syn.: So'Ham, Ajapa mantra .

33. An equal amount of mantras repeated continuously and voluntarily by the jiva , this is called the Ajapa Gayatri (1) . It ensures no doubt release the yogis who practice it.

etatsankhyavitam mantram Jivo japati sarvada |
ajapanama gayatri yoginam moksada sada | | 33 | |

1 Ajapa Gayatri : This is the constant repetition and voluntary - day and night! - The Ajapa mantra , which provides 21,600 daily mantras. This exercise, if practiced a full day, provides a spiritual experience of very high amplitude - and altitude! Continually practiced, it ensures the release and leads to the Supreme Reality.

34. The only determination to practice already rid of all karmic dirt, as such a science is powerful, so potent is this japa .

asyah sankalpa Matrena sarvapapaih pramucyate |
anaya anaya sadrsam japa sadrsi vidya | | 34 | |

35. Science comparable to it, it was never in the past, it will never be in the future. Begin from Kundalini Shakti , the Gayatri is the foundation that supports the Prana .

anaya sadrsam Jnanam na na bhutam bhavisyati |
kundalinya samudbhuta gayatri pranadharini | | 35 | |

36. The science of Prana is a superior knowledge, who possesses is a connoisseur of the Vedas. Above the root (Muladhara), stands Kundali Shakti , the serpent eight rings (1) .

pranavidya Mahavidya yastam Vetti its vedavit |
kandordhve kundalisaktirastadha kundalaktih | | 36 | |

1 The eight rings of Kundalini : they correspond to a dual symbolism: a) kundalini shakti is the overwhelming power that will "unravel" the nexus that are seen above the eight chakras: Muladhara - Svadhisthana - Manipura - Anahata - vishudha - Ajna - Bindu - Sahasrara , simultaneously with its rise, so the outcome of its own rings, virtual replicas of the chakras attached to the Chitra Nadi along the spine, b) in so doing, it actualizes the potentialities of the chakras and regenerated by his power, and what are the eight siddhis , supernatural powers, yogic powers: anima (or microscopic vision) - mahima

(macrocosmic vision or size) - Garima (extreme heaviness, invisibility) - laghima (extreme lightness, levitation) - prapti (completion of all wish) - prakamya (satisfaction of all desire) - vashitva (total subjugation of others) - ishitva (absolute supremacy).

37. This snake is sleeping like an eternity, his mouth blocking the passage to the door of Brahman (1) . It is through this passage he reaches the door of Brahman, which opens on the release of all suffering.

brahmadvara mukham nityam mukhenacchaya tisthati |
yena dvarena gantavyam brahmadvaram anamayam | | 37 | |

1 Brahmadvarya "door of Brahman" - as Varaha Upanishad , it is the entrance to the Sushumna nadi, in the medulla (Nadis Kanda) near the Muladhara Chakra. Kundalini is curled up on the opening, sealing it up his awakening, and that is where it rises. The Maha Nirvana Tantra calls this opening Brahma-dvar , door of Brahman.

At the time of creation, Shakti descends into the body created (srishthi krama , the creative process), between the opening of Brahman (the Brahmarandhra the Sahasrara), descends through the channel of Sushumna and comes sealed the door of Brahman (the Brahmadvarya the Muladhara), thus preventing the rise of energy, resulting in the activation of krama laya , the dissolution process. Sushumna is the transition between the upper and lower doors of Brahman, and Kundalini is nestled on the latter until someone came to wake him to begin the return to the plane of transcendental Brahman.

38. This door is sealed by the mouth of Parameshvari (1) asleep. It can be awakened by the fire of yoga, [which is fueled] using the mind and Prana .

mukhenacchadya taddvaram prasupta Paramesvara |
prabuddha vahniyogena Manasa Maruta saha | | 38 | |

1 Parameshvari "Supreme Goddess", an epithet of Kundalini Shakti , expressing its eternal and transcendental.

39. She stretched her body as thin as a needle is inserted through the passage of the sushumna nadi, just as we open the door of his house with a key, the Yogi opens the door to liberation with Kundalini .

sucivad gatramadaya vrajatyurdhvam susumnaya |
udghatayetkavatam you yatha kuncikaya grham |
kundalinyam Tatha yogi moksadvaram prabhedayet | | 39 | |

40. Sit in the lotus posture (Padmasana), cross your legs, hands strongly supported [knee], press your chin firmly against the chest (Jalandhara bandha) (1) and meditate on this, Tat (2) . Again and again, inhale and exhale fully and make of apana (the end) which will fill a breath ascending region of prana . Let him so, because man acquires knowledge using infinite Shakti .

krtva samputitau Karau drdhataram badhva you padmasanam

gadham vaksasi sannidhaya cubukam dhyanam cestitam tat ca |
 varamvaram apanam urdhvam ANILAM proccharayet Puritama
 muncanpranamupaiti bodhamatulam sakti prabhavan narah | | 40 | |

1 Jalandhara Bandha : posture where the neck and throat are pressed against the chin placed in the hollow of the collarbone to the top of the sternum.

Bandha : 1) bondage, chains; 2) ligation technique, in which certain organs or body parts are contracted and controlled, especially during pranayama to stimulate the energies of the chakras fluid. Three ligatures most important are: mula (from navel to anus), Uddiyana (diaphragm), kantha or Jalandhara (throat).

2 Tat : "That" - The Absolute of which we can not say anything except that He alone is, indeed, the transcendent principle and infinite, which is truth, knowable only through intimate experience. See Brahman.

41. The sweat produced by the effort of this exercise, you gotta rub it on your body *. Waives the dishes spicy, acidic and salty; fed up of a system essentially milk, in moderation and reasonableness.

anganam mardanam krtva sramasanjatavarina |
 katvam lalavanatyagi ksirabhojanam acaret | | 41 | |

* This recommendation applies to all practices of kundalini yoga resulting in a sweat: reabsorbed by the pores, the sweat increases the lightness and energy of the physical body.

The milk diet is not recommended in cases of pasteurized or sterilized at high temperature, since it lost its richness pranic. Fasting or weakening due to lack of food are also harmful.

42. The yogi who practices sexual abstinence, following a moderate diet, and doing yoga exercises regularly, becoming an adept (siddha) in a year. There is no doubt about that.

brahmacari mitahara yogi yogaparayanah |
 abdadurdhvam bhavetsiddho Natra karya vicarana | | 42 | |

43. Food must be very gentle and sweet. A quarter of the stomach must be empty. He who eats this way, while remembering the name of Shiva, is considered a moderate tan (mitahara) .*

susnigdhamadhuraharas caturthamsavivarjitah |
 bhunjate sivasampritya mitahara its ucyate | | 43 | |

* "Wild moderate" is a translation proposal could also include: the extent of Hari (Vishnu, tawny, golden red), so a zealous disciple of Vishnu (illogical! It is a Shiva in japa eating).

For optimal digestion and metabolism, the stomach must contain end of the meal: ½ + ¼ liquid solid food + ¼ empty. Accepting his meal with gratitude, as a prasada , a gift from God to keep the flame of our life, and thinking while eating leads to a communion with the divine.

44. Above the kanda (1) , stands Kundalini Shakti with eight rings, which have the form of

bondage to the ignorant, but have access to the yogi release.

kandordhve kundalisaktir astadha kundalikrtih |
AC bandhanaya mudhanam yoginam moksada sada | | 44 | |

1 Kanda : 1) bulb, node. The kanda is rounded, its diameter is ± 10 cm, it is located between the anus and navel, where the three main nadis (sushumna, Ida and Pingala) meet and separate. It seems to be covered with a thin white cloth. 2) section, part, chapter.

45. The yogi who knows the maha mudra , the mudra nabho , and bandhas Uddiyana, Jalandhar and mula *, has what it takes to achieve liberation.

mahamudra nabhomudra odyanam jalandharam ca |
mulabandham ca yo yogi Vetti its muktibhajanam | | 45 | |

* The following shlokas will describe these techniques. Jalandhara bandha was seen in shloka 40.

46. Strongly supports your heels against the perineum (yoni) and maintain the pressure. Contract the pelvic floor and pulls apana upwards: this is called mula bandha , ligation of the root.

parsnighatena sampidya yonimakuncayeddrdham |
apanam urdhvamakrsya mulabandho vidhiyate | | 46 | |

47. Apana merges with prana , and urine and feces shrink. With regular practice of mula bandha , even an old man becomes young.

apanapranayoraikyam ksayan mutrapurisayoh |
YUVA vrddho'pi satatam mulabandhanat bhavati | | 47 | |

* With this technique, prana and apana fused at the chest. It helps the sublimation of sexual energy, and symbolizes the return of Mulaprakriti , Nature importantly, to its source. The sexual energy that is unused and wasted in the disposal process are recovered and re-energize the metabolism of the body.

48. After a long break, the big bird takes off: so that Uddiyana Bandha should be performed (1) . It is like a lion to death defying an elephant.

odyanam Kurut yasmadavisrantam mahakhagah |
oddiyanam tadeva syanmrtyu matangakesari | | 48 | |

1 Uddiyana "fly" - In Uddiyana Bandha , the diaphragm is raised high in the chest and abdominal organs are sucked back toward the spine: by this method, the fan forces the big bird Prana (Life) to take off along the Sushumna nadi.

49. Pull the region since the abdomen just below the navel to the back, this is the practice of

Uddiyana . Set this traction ligation of the abdomen, this is the practice of bandha .*

udaratpascimam Tanam adhonabheh nigadyate |
odyanamudare bandhastatra bandho vidhiyate | | 49 | |

* This Bandha stimulates the solar plexus (Manipura), and aspiration reverse the flow of prana and apana and samana merges (metabolism). Repeated practice awakens the Manipura (reservoir of strength and pranic vitality) and strength combined with the breath and enter the sushumna Nadi, where they can move up to the Sahasrara crown skull.

Uddiyana bandha is one of the most powerful techniques of Kundalini awakening, and should, say, be done with the advice of a competent master.

50. Control and prevent it from falling this heavenly liquor which is secreted at the head * is it Jalandhara Bandha , which destroys all the problems of the throat [Thyroid and Parathyroid - translator's note] .

badhnati hi sirojatam adhogami nabhojalam |
tato jalandharo bandhah kastaduhkhaughanasanah | | 50 | |

* Under the Sahasrara chakra at the back of the brain, is a subtle center named Bindu visarga , which can be translated as "the germ that secretes", which regularly releases the secretion of nectar of bliss and immortality or amrita . Bindu is represented symbolically by Soma , the moon, which is also synonymous with amrita. This net nectar flows from Bindu to Lalana Chakra minor who is located on the roof of the mouth, above the Vishuddha chakra, and works as a reservoir of the nectar. From there, the nectar slowly drop to the lower chakras to Manipura , where it is consumed in the metabolic process. Regular practice of bandha Jalandhara prevents the descent and loss of nectar, which purifies himself during his stay in the vishuddha and is converted into energy regeneration and spiritualization of brain cells.

51. Through the practice of bandha Jalandhara , besides the destruction of all the problems of the throat, the nectar does not fall into the fire, and the breath does not bounce over here and there.

jalandhar bandha krte kanthasankocalaksane |
na na ca piyusam patatyagnau vayuh pradhavati | | 51 | |

52. Reverse the language and introduce it into the cavity of the head, while fixing his gaze between the eyebrows, this is the Khechari mudra (1) .

kapala Kuhar jihva pravista viparitaga |
bhruvoh antargata drstirmudra khecari bhavati | | 52 | |

1 Khechari Mudra : "Seal of the Bird" exercise in Hatha Yoga, consisting of swallowing the tongue backwards into the cavity of the pharynx, in order to collect the flow of amrita , the liquor blissful immortality.

53. Who practices Khechari mudra is more troubled by illness, death, hunger, thirst or the need for sleep. And there is more delusion (1) for the one who knows this technique.

tasya na na Rogo maranam nidra na ksudha TRSA |
na ca murccha bhavettasya yo mudram Vetti khecarim | | 53 | |

1 Murch : 1) fading, 2) hallucination, delusion.

In context, Murch means all ecstasy or trance, in which consciousness is abolished completely. This is a distraction, loss of consciousness close to sleep, but does not link it to the transcendental state (cf. sushupti and turiya). The desired state is instead captured by a full awareness of the on-Transcendental Consciousness.

54. He no longer suffers from the disease and is no longer subject to the acts [or her Karma - translator's note] , it is no longer impeded by anything or anyone, who knows the Khechari .

pidyate na na ca Rogen likhyate its karmabhih |
badhyate kenapi yo na ca mudram Vetti khecarim | | 54 | |

55. By Khechari , consciousness runs through the vast cosmic language while rotating in the cavity of the head, that's why all fans pay tribute to Khechari mudra .

cittam carati khe khe yasmajjihva carati yatah |
teneyam khecar sarva mudras siddhanamaskrta | | 55 | |

* In a practitioner Khechari, language grows gradually and goes farther into the cavity of the head. At its maximum development, it will stimulate the Ajna chakra at the top of the larynx (sic!), Awakening the inner vision linked to this center. By tapering ajna dissolved identification to the outside world under the sign of duality, consciousness transcends the free plane of existence related to the event, and takes off into space without boundaries not -manifest Brahman.

56. The Bindu (1) is the original cause of the whole body, which circulates [creative vital as energy] in the nerves and blood vessels. One can visualize circulating throughout the body, toes to head.

bindumula sarirani sira yatra pratisthitah |
bhavayanti sarirani apadatala mastakam | | 56 | |

1 Bindu : According to Yoga, in the microcosm of the human being, Bindu suggested four distinct realities: a) among the subtle centers of the head, Bindu is between the Soma Chakra , located in the upper part of the brain and the Sahasrara chakra, the 1000 petals at the top of the skull, where it plays a major role in awakening the Kundalini b) the drop of nectar or amrita , which drips from the Bindu chakra , and can rejuvenate the system brain and spiritualize c) the seminal fluid, the egg d) the vital creative energy that develops and maintains the embryo's body until death. See ParaBindu .

57. By Khechari mudra , the cavity under the arch of the palace is closed from above, the practitioner will not lose his seed (Bindu), even during the sexual embrace with a woman .*

khecarya mudritam yena vivaram lambikordhvatah |
na ca tasya ksiyate binduh kaminyalingitasya | | 57 | |

* Since the bindu chakra, the vital energy down to the creative fire of Manipura chakra, and to the genitals, where it turns into seed breeding. The amrita, liquor bliss and immortality, is the exact conspiritual part of the seed breeding.

58. As long as the bindu is preserved inside the body, which may arise the fear of death *? As long as it is retained by the nabho mudra (1) , the bindu is not wasted.

yavabinduh sthito DEHE Tavan mrtyubhayam kutah |
yavadbaddha nabhomudra tavabbindurna gacchati | | 58 | |

* Fear of death is one of the five factors of affliction (the kleshas are deemed to be: ignorance, egoism, attraction and repulsion for objects in the world, attachment to life in furious the physical body for fear of death - cf. Yoga Sutras of Patanjali, 2:2-9). The loss of semen during sex powerfully reinforces the identification of the real self to the physical body, hence the increased fear of death that ensues.

1 Nabho mudra : "Seal of the sky" - synonymous Khechari mudra .

59. If the bindu falls and melts in the heat (from Manipura), even when burned, it can be prevented from burning and to trace through the mighty power of yoni mudra (1) .

jvalito'pi yatha binduh sampraptasca hutasanam |
vrajatyurdhvam gatah saktya niruddho yonimudraya | | 59 | |

1 Yoni mudra : "Seal of female - 1) As its name does not indicate, this mudra is performed by the man who controls his seed, preventing it from being released into the womb of his partner, as back at its own perineum - and sucking in so doing, the shakti of her partner, 2) which seals yogic posture (mudra = seal), where the openings of the head (shanmukhi : the seven gates) are closed and the senses disciple turned inward to find the source of his being also appointed shanmukhi mudra .

Here, the yoni mudra is out sexual context, it is to recover the bindu at the Manipura and use its energy to enhance the effectiveness of pratyahara , the withdrawal of the senses, and spiritualized consciousness.

60. The bindu can still be considered of two kinds: white and red. White is called "milky whiteness" (Shukla), and red "strong passion" (Maharajas) *.

its punardvividho binduh pandaro lohitastatha |
pandaram suklamityahuh lohitakhyam Maharaja | | 60 | |

* Physically, the bindu is related to the reproductive system (see § c in the note of shloka 56). Rajas is

the egg and the menstrual flow, Shukla is the semen and sperm.

61. The bindu red, like a heap of vermilion powder (sindoor) is in the seat of the sun (prana shakti , the life force), the bindu is white in the seat of the Moon (Chitta Shakti , mental toughness) . Merging the two is difficult .*

sinduravrata sankasam ravisthana sthitam Rajah |
sasisthana sthitam suklam tayoraikyam sudurlabham | | 61 | |

* Rajas is prana shakti , the life force in the solar center of Manipura , the seat of Agni, Fire, also red, symbolized by an inverted triangle. Rajas also corresponds to Pingala nadi, transporting solar energy. Shukla is Chitta Shakti, mental strength in both centers serving moon, the Svadhisthana and Bindu visarga , and production of amrita through it. Shukla is also Ida nadi, carrying the lunar energy. The merger of the two, Rajas and Shukla, corresponds to the breakthrough in the Ida and Pingala Sushumna nadi, thus freeing the way for the Kundalini.

62. The Bindu Shukla is Brahma (the Creator) and rajas is Shakti (creative power), the bindu is the Moon and rajas is the Sun. Only through the union of the supreme state can be achieved.

bindurbrahma Rajah sakti bindurindu Rajo ravih |
ubhayoh sangamadeva prapyate paramam padam | | 62 | |

63. When pranic energy (Vayu) is raised to the power of Shakti, rajas union ultimately reaches with the bindu , the body then became divine .*

vayuna sakticalena preritam AC yatha Rajah |
binduh sadaikatvam bhaveddivya vapustada yati | | 63 | |

* The union of rajas, or prana shakti , the sun of Manipura , allows the Kundalini to remain permanently high, while its momentum since the Muladhara is ephemeral, as subject to the law of gravity. Rajas is what stabilized the sun Manipura it is to join the lunar Bindu Bindu visarga , located towards the Ajna chakra, through Sushumna nadi. There is like a body of light was created, instead of reproducing physical energy he was early in the process spiritualization. This new life of light is the divine body.

64. Shukla has joined the Moon and rajas has joined the Sun. Whoever succeeds in the fusion of these two is an accomplished connoisseur of Yoga.

suklam candrena samyuktam Rajah suryena sangatam |
tayoh samarasaikatvam yo Janati its yogavit | | 64 | |

65. A method is taught to cleanse the entire network of nadis, control the movements of the Moon and the Sun, and reabsorb vital fluids [to prevent their loss] is the Mahamudra .

sodhanam nadijalasya calanam candrasuryayoh |

rasanam sosanam CAIV mahamudra abhidhiyate | | 65 | |

66. Supports your chin in the palm of the clavicles. Fold the left leg and his foot is compressed under the perineum during a long period. Lengthens your leg straight and your hands seized the two right toes. Deep breath, completely filling both sides of the abdomen [high and low]. After retention, exhale very slowly. This mudra is very important for men *, has been named the destroyer of all diseases.

vaksonyastahanuh prapadya suciram yonim AC vamangina
hastabhyam anudharayan prasaritam padam Tatha daksinam |
apurya svasanena kuksiyugalam badhva Sanai recayet
Eyam vyadhi vinasini sumahati mudra nram kathyate | | 66 | |

* See below, note the shloka 70.

67. Practice this exercise through the channel of the Moon, then across the Sun *. After an equal number of cycles, loosens the seal.

candramsena samabhyasya suryamsenabhyasetpunah |
Tulia you are bhavetsankhya tato mudram visarjayet | | 67 | |

* Through the channel of the Moon by appending the mudra Khechari .
Through the channel of the Sun by adjoining the Uddiyana and bhanda mula .
Warning! The information given here are insufficient to perform the exercise, which is very complex.
Only a yoga master can transmit the full technical.

68. This mudra activates the digestion of all food, healthy or indigestible, and all the dishes are bland flavor. The food taken in excess is not painful, even the poison is digested as if it were nectar.

nahi pathyamapathyam will rasah sarve'pi nirasah |
atibhuktam Visame ghoram piyusamiva jiryate | | 68 | |

69. Practice Mahamudra cure tuberculosis, leprosy, fistulas, ulcers and stomach tumors, and any possible long-term pathology.

ksayakustha gudavarta gulmajirna purogamah |
tasya rogah ksayam Yanti mahamudram you yo'bhyaset | | 69 | |

70. This Mahamudra , as explained above, holds great power for men *. Must also be careful to keep it secret and not disclose it to all comers.

kathiteyam mahamudra mahasiddhikari nram |
gopaniya prayatnena na deya yasi kasyacit | | 70 | |

* The male and female physiology differ substantially: in humans, the Bindu Shukla is prevalent, secreted into the Bindu visarga and falling into the lower chakras, to the Muladhara , which is naturally converted into seed. Hence the need to reverse the movement and to merge the Bindu Shukla at its source. In women, the bindu rajas is prevalent, associated with the reproductive system (ovulation and menstrual cycle) and the sun Manipura or the appearance of the divine creator and protector, hence a more intense spiritual receptivity, increased by experience of motherhood. The woman does not need to transcend the physical plane to enter the spiritual plane. If she wants to move and direct his creative energy to the higher centers, it can release an awakening more powerful than man, as a result of innate strength of the rajas, higher than that of Shukla, especially in the lower centers. Hence the frequent use of a female partner in the Tantric tradition.

71. In a solitary place, sit in the lotus posture (Padmasana), keeping your head and your body straight, maintain your attention firmly fixed on the tip of your nose and repeat the eternal Omkara (1) .

padmasanam samaruhya samakaya sirodharah |

nasagra drstirekante japedonkaram avayam | | 71 | |

1 Omkara : 1) the sacred word Om , the Word, also called Pranava , 2) the primordial vibration.

72. Vishva , the master of consciousness, still has the physical dimension; Taijasa , the master of the subconscious, enjoys the subtle dimension, and Prajna , the master of the unconscious, has the dimension of happiness. SarvaSakshi is Witness all of them simultaneously, and is beyond them (1) .

visvo hi sthulabhuk nityam taijasah praviviktabhuk |

anandabhuk Tatha prajnah sarva Saksi Parah | | 72 | |

1 The four dimensions of consciousness : According to Vedanta, consciousness has four dimensions, which correspond to the four states described by yoga, and are governed by four different entities: 1) jagrat, the waking state, is governed by Vishva The master of Totality, 2) svapna the dream state, is governed by Taijasa, the master of the subconscious, and 3) or sushupti nidra, the state of deep sleep, Prajna is governed by the master of unconscious; 4) turiya, "fourth" or transcendental state, is governed by SarvaSakshi, Global Witness all these states.

1) Vishva (the Universe, the Totality) or Vaishvanara (the principle of change and decline in the universe) is the master of conscious perceptions of the manifest world. "He enjoys the objects visible through its 7 members and 19 openings," said Mandukya Upanishad , V-3. 7 members are the 7 main chakras, or psychic energy centers, which cater to the energy necessary for the development and operation of the physical and psychic, and their experimentation with the surrounding world. The 19 openings are: a) the 4 components of the antahkarana , the internal organ (buddhi , intellect; ahamkara , ego, manas , the mind instinctively, which are the triple expression of chitta , consciousness); b) the 5 tanmatras or subtle meaning (shabda , the essence of sound; Sparsha , the essence of touch; rupa , the essence of form; rasa , the essence of taste, and gandha , the essence of the smell), c) the 5 sense organs (jnanendriyas): ears, skin, eyes, tongue and nose d) the 5 organs of action (karmendriyas): Voice or organ of speech, hands, feet, anus and sex.

2) Taijasa , "golden light", the principle is subtle and hidden light of consciousness. It is Hiranyagarbha , the Golden Embryo, subtle body of the universe. Objects enjoyed Taijasa are intangible, purely luminous

and it has the same auxiliary as Vishva : 7 members, which for him are the 7 planes of existence, or lokas : 1) Bhuh , Earth, 2) Bhuvah , the plan astral and mental, 3) Svaha , the higher mental plane, 4) Maha , the celestial plane; 5) Janah , the plan of creation; 6) Tapa , the divine plan; 7) Satya , in terms of absolute Reality; and the 19 openings described above, but in their inner essence.

3) Prajna , "all-knowing consciousness," is the master of the unconscious deep sleep, Nidra , which is also referred to as Shunya, emptiness, which is not totally non-consciousness, but unconsciousness ultra- subtle, made purely of conscience and wisdom, peace and balance. So in the pure causal dimension that unfolds Prajna , vacuum where all potentialities is perfectly still, without any connection with the actions lived with these two designs.

4) SarvaSakshi is the master of Turiya , "fourth" or transcendental state, which combines the three previous states while the transcendent, that is to say abolishing them completely. SarvaSakshi is the witness of the Atman, the absolute self, which is in no way diminished by the presence of objects of consciousness monitoring plans and dreams, and nothing is increased by their disappearance.

73. The Pranava is in all living things like that always has [the interaction of mind and the world created through the senses]. It also lies in all the states [seen above], turning it opened down * enjoying the created world.

pranavah sarvada tisthet sarvajivesu bhogatah |
abhiramastu sarvasu hyavasthasu hyadhomukhah | | 73 | |

* As in the Manipura chakra, the lotus which is turned down, the Pranava looks to the three states limited the event, the physical and subtle worlds, allowing the identification of consciousness to the ego (ahamkara) and typing in the nets of Maya , Great Illusionniste.

74. In all living things, the letter A (the Akara) symbolizes the waking state and is localized in the eye and the letter U (the Ukara) symbolizes the dream state and is located in the throat and the letter M (Makara) symbolizes the deep sleep state and is located in the heart.

Akaroa jagrat netra vartate sarvajantusu |
ukarah kanthatah svapna Makaro hrdisuptitah | | 74 | |

75. In the letter, the nature of Rajas Guna (quality dynamics of matter) , color red, is called Brahma-consciousness and the letter U, the nature of Sattva Guna (quality of luminous matter) , white is also called Vishnu.

Akaroa rajaso rakto brahma volition ucyate |
ukarah sattvikah suklo visnurityabhidhiyate | | 75 | |

76. The letter M, the nature of Tamas Guna (quality inert material) , dark, is called the conscience of Rudra. The Pranava emanated Brahma and Hari (Vishnu).

makarastamasah krsno rudrasceti tathocyate |
pranavatprabhavo brahma pranavatprabhavo harih | | 76 | |

77. The Pranava emanated Rudra. The Pranava is derived from the Supreme (Para). Brahma merges with the letter A, Vishnu the letter U [at the time of universal dissolution, pralaya] .

pranavatprabhavo rudrah pranavo hi paro bhavet |
akara liyate brahma hyukare liyate harih | | 77 | |

78. Rudra and melts into the letter M. Then the Pranava is the only source of light beings made . *
In (Jnanin), the Pranava looking up among ignorant people, he looks down . **

makar liyate rudrah pranavo hi prakasate |
jnaninamurdhvago bhuyad ajnane syadadhomukhah | | 78 | |

* The Pranava remains as a point of light, transition from ShabdaBrahman (Brahman manifested) and Brahman (the unmanifested), in the darkness of pralaya. The Pranava ceased to manifest itself as a letter, sound or vibration, there is no relation with consciousness, the subconsciousness or unconsciousness. Nevertheless, he continues to illuminate the pure consciousness in the transcendental dimension, Turiya or Para .

** Up: towards the higher realms of consciousness, following the path of liberation to the Supreme Reality; down: to the three worlds of the event, about three dimensions of consciousness in the material universe governed by name and form, under the bondage of samsara .

79. That in itself lies the Pranava . Who knows this is certainly a realized being or Geek [d 'avyakta , the unmanifested]. When it resonates in its Anahata (sound non-struck resonating in the heart chakra) , the Pranava releases the upward path that takes the wise man.

evam veda vai pranavastisthet yastam its vedavit |
anahatasvarupena jnaninam urdhvago bhavet | | 79 | |

80. The Pranava deaf as a trickle of oil, constantly, without interruption, resonating like a bell large *. His first note [letter A] is called Brahma, the Creator.

tailadharamiva acchinnam dirghaghanta ninadavat |
pranavasya dhvanistadvat tadagram cocyate brahma | | 80 | |

* Here is the Pranava japa of quiet in its highest form, the Ajapa japa , which flows spontaneously since after controlling pratyahara (internalization of the senses) and Dharana (concentration exclusive), consciousness is established in dhyana the Pranava within the Anahata chakra.

81. The first note is bright, beyond speech. The wise can see it on the causal plane of the subtle intelligence. Who sees and is authentic Aware.

vyotirmayam tadagram syadavacyam buddhisuksmatah |
dadrsurye mahatmano yastam veda its vedavit | | 81 | |

82-83. In the waking state, the Hamsa mantra (cf. shloka 32) shines between the eyebrows. Its two syllables, His appointed Khechari (cf. shlokas 52-55) and symbolic certainly tvam , You; Ham has the shape of the Supreme Lord, and certainly symbolizes Tat , That (1) . One who meditates on Her , which indicates tvam , individual awareness, certainly identifies with Ham , indicating Tat , absolute Reality.

jagrannetradvayormadhye hamsa eva prakasate |
 Sakaraha khecari proktastvam ceti niscitam padam | | 82 | |
 hakarah paramesah syattatpadam ceti niscitam |
 sakaro dhyayate janturhakaro bhaveddhrvam hi | | 83 | |

1 See Tattwamasi: "That you also thou art", a mantra (Mahavakyas) by which Vedanta affirms the identity of jiva and Brahman.

84. The individual soul (jiva) is limited by the senses, while the Soul (Atman) is unlimited. The individual soul takes birth from the attachment (1) , while empowerment (2) is gained by releasing the attachment.

indriyairbadhyate jiva atma na CAIV badhyate |
 mamatvena bhavajjivo nirmamatvena kevalah | | 84 | |

1 Mamata : sense of possession, selfishness pride, self-esteem.

Mamatva : attachment; grabbing, selfish interest.

2 Kaivalya : 1) a transcendental state of absolute independence, isolation, non-conditioning, by posting or exclusion of non-real soul, 2) issuance, liberation, union with the Absolute Being (Brahman) that carries the pure jnanin ; supreme bliss.

85. The Three Worlds of Bhuh (the earthly plane) , Bhuvah (intermediate level) and Svah (the celestial plane) , and three lights, Agni (Fire) , Soma (Moon) and Surya (Sun) reside in three letters, respectively, in the light of Supreme AUM.

bhurbhuvah svarime Lokah somasuryagnidevatah |
 yasi matrasu tisthanti tatparam jyotiromiti | | 85 | |

86. The powers of will (Iccha shakti), action (Kriya Shakti) and knowledge (Jnana Shakti), and the powers of creation (Brahma), Protection (Vishnu) and destruction (Rudra), resident in the three letters, respectively, in the light of Supreme AUM.

kriya Iccha Tatha Jnanam brahmi raudri Vaisnava ca |
 tridha matra sthityatra tatparam jyotiromiti | | 86 | |

87. We must repeat it verbally at any time, we must practice it regularly with his body, one should meditate constantly with his mind: the supreme light is AUM.

vacas tajjapennityam vapusa tatsamabhyaset |
Manasa tajjapennityam tatparam jyotiromiti | | 87 | |

88. Pure or impure, one who recites it at any time Pranava remains free from negative thoughts and acts, like the lotus leaf is waterproof.

sucirvapyasucirvapi yo japedpranavam sada |
na its lipyati Papen padmapatramivambhasa | | 88 | |

89. When the vital breath (prana) comes and goes, the bindu follows its movement. As the vital breath stops, the bindu also stops *. And the yogi master firmly. It is therefore advisable to control the breath.

vate dock calo bindurniscale niscallo bhavet |
Yogi sthanutvamapnoti tato vayum nirundhayet | | 89 | |

* Here, Bindu is taken in its original sense: the original point of manifestation of prana in the body of the jiva, but it is also the Bindu visarga (cf. shloka 50) and nectar (see shlokas 56 and following).

90. As the life force (vayu) is retained inside the body, the individual soul does not start. The departure of this force is death. It is therefore advisable to control the breath.

yavadvayuh sthito DEHE tavajjivo na muncati |
maranam tasya niskrantistato vayum nirundhayet | | 90 | |

91. As the life force is firmly anchored to the body, the individual soul does not start. As the inner eye remains fixed on the center between the eyebrows, which could come the fear of death? *

yavadvayuh sthito DEHE tavajjivo na muncati |
yavaddrstir bhruvormadhye tavatkalam bhayam kutah | | 91 | |

* The bhrumadhye at the junction of the two eyebrows, is the point that triggers the awakening of the Ajna chakra. Yogis focus on its brightness to enter spontaneous samadhi: consciousness is absorbed in this light and merges with the prana, immobilizing in its wake. As long as samadhi, prana remains in stasis, as well as vayus. It may even be a slowing of the heart, which shows every sign of stopping. This state, almost cataleptic, very close to death, has two consequences: a) fear of death is usually tamed b) who have mastered the prana, the yogi can control the exact timing of his physical death and enter fully foot in immortality.

92. The god Brahma himself, the Lord of creation, was afraid to have a life too short and became a follower of pranayama , breath control. A fortiori, yogis and equipped (1) must also control their breath.

alpakalabhayadbrahman pranayamaparo bhavet |

yogino munascaiva tatah pranannirodhayet | | 92 | |

1 Muni : "the silent" - 1) the ascetic practice silence (mauna), 2) the wise man who knows the value of silence.

93. The blast at the end (ham-sa) is exhaled over a distance of twenty-six [thicknesses] fingers . *
The pranayama should be practiced for the left nostril (Ida Nadi), then right (Pingala nadi),
[alternatively].

sadvimsad angulirhamsah prayanam Kurut bahih |
vamadaksina margen pranayamo vidhiyate | | 93 | |

* This is the complete exhalation which empties the lungs of carbon dioxide. It was after the detention, kumbhaka, which occurs through the nadi Sushumna can begin, purifying and strengthening the lungs and breath.

94. Nadis and chakras are cleansed and all the dirt. Only then the Yogi becomes able to control his Prana .

suddhimeti yada sarvam nadicakram malakulam |
tadaiva Jayate yogi pranasangrahanaksamah | | 94 | |

95. Sitting in the variant Baddha * of the lotus posture, the yogi should inhale through the left nostril, retain the breath to the limit, to exhale through the right nostril . **

Yogi baddhapadmasano pranam candrena purayet |
dharayedva yathasaktya bhuyah suryena recayet | | 95 | |

* Arms crossed behind his back, and fingers will touch the corresponding toes. Seems to require very long arms! Opens up the chest and powerfully active pulmonary dilation.

** This technique, called chandra bheda , "which pierces the Moon", active mental energy by strong inhalation through chandra or ida nadi, the channel leading to the lunar left nostril, then pacifies the lifeblood of surya nadi, the channel leading to the solar right nostril, here taken at the end. So it's a great exercise in preparation for deep meditation.

96. Like an ocean of nectar, as white as milk cow, is the luminous disk of the Moon meditate on it becomes a joy after each cycle prayanama [from chandra bheda].

amrtodadhisankasam goksiradhavalopamam |
dhyatva candramasam bimbam pranayama Sukhi bhavet | | 96 | |

97. Sparkling, burning with zeal in a bright blaze, fanned by the rites, is the center of the Sun residing in deep meditation on the heart center, the yogi knows a great happiness after each cycle prayanama [from chandra bheda].

sphuratprajvala sanjvala pujiyam adityamandalam |
dhyatva hrdis sthitam pranayama yogi Sukhi bhavet | | 97 | |

98. If the breath is inhaled through the left nostril with regularity as regularly then exhaled through the other nostril, and [conversely] inhaled through the right nostril and then held before being exhaled through the left nostril, the Canal du Soleil left channel of the Moon right purify both the entire network of nadis, and are within two months under the supervision of the yogi who regularly practice this method.

pranam cedidaya pibennyamitam bhuyo'nyatha recaye-
tpitva pingalaya samiranamatho baddhva tyajedvamaya |
suryacandramasoranena vidhina bindudvayam dhyayatah
suddha nadigana bhavanti Yamino masadvayadurdhvatah | | 98 | |

99. Full concentration on the breath activates the fire * and its interior (nada) becomes audible. A strong health resulting from the purification of the nadis.

yathesta dharanam vayoranalasya pradipanam |
nadabhiviyaktirarogyam Jayate nadisodhanat | | 99 | |

* Here we do not consider retention of empty breath, only retention after inhalation. Full capacity is acquired in a few months if not years. The basic unit 1:1:1, we gradually came to 20:80:40. Also note that the text is Dharana , concentration, to express the mastery of pranayama. The following shloka deals khumbaka , retention.

The fire is when Kundalini awakens and slips through nadi sushumna. When she reaches the Anahata chakra, the inner sounds (nada) occur, depending on the degree of inner awakening.

100. As a vital energy upward occupies the body, vital energy down must be prevented, and the amount of [prana] introduced into the body through an inspiration must be preserved and mobilized in the akasha of the heart (1) alley and come.

prano dehashthito yavadapanam you nirundhayet |
ekasvasamayi matra urdhvadhya gagan gatih | | 100 | |

1 Dahara : heart of the lotus flower, hidden cavity in the subtle body, and / or particle of ether (akasha) it contains. Another name for "akasha's heart."

Hridaya : heart, soul, spirit, inside or essence of anything. According to yogic physiology, the seed atom of consciousness is located in the heart chakra, the Anahata .

101. Inhalation, retention and exhalation are themselves the Pranava . * The pranayama should be practiced in this spirit for twelve full cycles . **

recakah purakascaiva kumbhakah pranavatmakah |

pranayamo bhavedevam matradvadasasamyutah | | 101 | |

* This exercise is called the ' Omkara pranayama : breath of the three movements are linked to three sounds A, U, M, on the symbolism which we meditate: Inhalation - his A - ida nadi - consciousness Vishva (cf. shloka 72) - gunas Rajas / / retention - a U - sushumna nadi - in subconsciousness Taijasa - gunas Sattva / / exhalation - his M - Pingala Nadi - unconsciousness in Prajna - guna Tamas .

** The complete cycle is described in shloka 98.

102. A number of twelve complete cycles, starting in turn by ida then pingala , opens the nadis concretions of their impurities. The yogi must never lose sight of this practice.

matradvadasasamyuktau divakaranisakarau |
dosajalam abadhnantau jnatavyau yogibhih sada | | 102 | |

103. Inhalation should last twelve units, retention sixteen units, ten units and exhalation. Thus unfolds the pranayama called Omkara .

purakam dvadasam kuryatkumbhakam sodasam bhavet |
recakam dasa conkarah pranayamah its ucyate | | 103 | |

104. The lower level of this exercise is counted with twelve units [ie 12:16:10] The intermediate level is counted twice, with twenty-four units [ie 24:32:20] the upper level is counted three times, with thirty-six units [ie 36:48:30].

adham dvadasa matra madhyam dviguna mata |
uttam Triguna prokta pranayamasya nirnayah | | 104 | |

105. The lower level is accompanied by sweating, trembling through the whole trunk, and that's one level that stability is reached. Hence the need to practice breath control.

adham svedajananam kampo madhyam bhavati |
uttam sthanamapnoti tato vayum nirundhayet | | 105 | |

106. Seated in the lotus posture or one of its variants, the yogi must pay tribute to his spiritual teacher (guru), which is [the representative] Shiva, then fix his gaze on the tip of his nose in it an isolated place that it can properly perform the pranayama .

Yogi baddhapadmasano namaskrtya guruma SIVAM |
nasagra drstirekaki pranayamam samabhyaset | | 106 | |

107. Tight-nine gates (1) , hold your breath and focus up sharply; seized the divine element, Kundalini , when the vital breath drops (apana vayu) and draws fire (samana vayu) to the crown of the head: this is the correct way to practice mudras chaline-Shakti (2) . Absorb yourself in deep meditation on the self using this method and stabilizes the rise [of divine energy] in the head. When you're fully

prepared in this state, you will no more praise the company realized beings [for thou shalt become one yourself] .

dvaranam nava sannirudhya marutam badhva drdham dharanam
NITV kalam apanavahni sahitam saktya Samama calitam |
atmadhyanayutastvanena vidhina ghrinyasya murdhni sthiram
yavattisthati tavadeva MAHATAM Sango samstuyate na | | 107 | |

1 The nine holes or nine gates to the city : the 2 eyes, 2 ears, 2 nostrils, mouth, urethra, anus.
2 -choline Shakti Mudra : "the mobilization of Kundalini Shakti - The closure of nine gates (known as the naumukhi mudra , "the seal of the nine gates") is performed using both hands, thumbs seal the ears, eyes seal the index, the major seal the nostrils, the annular immobilize the upper lip and lower lip ear. Simultaneously, mula bandha- contracting the anus and perineum while vajroli mudra contracts the meatus. On this basis, we do raise the Kundalini by visualizing like a snake that was the sushumna nadi to the top of the head, Sahasrara chakra, where the pure energy (Shakti) merges with pure consciousness (Shiva).

108. And practiced, the pranayama becomes a fire that consumes the negative impressions that fuel [Karma] *, and it has always been regarded by yogis as a great bridge which crossed the ocean in the world.

pranayamo bhavedevam patakendhanapavakah |
bhavadadhimahasetuh procyate yogibhih sada | | 108 | |

* The negative impressions (or sin) consist of samskaras (fingerprints left on the subconscious by the experience of this life or past lives, give a coloring to the whole mentality, instinctive responses, the emotional , with acquired, etc.. One must sublimate them to achieve the release) and vasanas (impregnations that desires earlier (including in previous incarnations) have left in the mind, and act as unconscious memories, the innate instincts). They remain very active even when the conscious life is perfect, and constitute the ultimate and almost insurmountable obstacle faced by very advanced disciples. As long as they persist, they migrate in a later incarnation, karmic necessity and this is sufficient to prevent the final release. They are the shadows that are suffering silently, "the dark night of the soul" as was experienced and described St. John of the Cross. Kundalini is the sacred fire that has the ability to fully consume such karmic residues.

109. Postures (asanas), ceases to disease, and control of breathing (pranayama) destroys the negative imprints; about the impurities of the mind (1) , the yogi purifies them through the withdrawal of the senses (pratyahara).

asanena rujam hanti pranayamena patakam |
vikaram manasam yogi pratyaharena muncati | | 109 | |

1 Vikar : change, transformation, alteration, distortion, physical pathology. 1) in the Samkhya school, which is evolved from the primary source of Nature (Prakriti), 2) the apparent transformation of the Absolute through phenomena related to the manifested universe, 3) impaired form of the natural state

of a substance.

Mental impurities, or Vikar , rise in association with the objects of the world, rather than in relation to self and spiritual identity. They reflect the mental subliminal karma going. They remain stubborn, although extremely subtle, as the mind has not entered and recognized for what they are. This awareness requires a deep meditation vigilant because these Vikar are prolific and constantly recreate themselves with every experience, supporting all the subtle associations that accompany them in the background. In favor of the internalization of pratyahara (sense withdrawal), the flood of mental impurities Clearly, freeing himself in the deep layers of the unconscious mind and can be observed objectively and stop identifying with it. This process of detachment that is mental purification, or chitta shuddhi . Gradually, the mind and senses alert reject all schemes constituted and their associations, and simplified, leaving the place empty (shunyata) and genuine peace.

110. By concentrating exclusively (Dharana), mental activity stabilizes. In deep absorption (samadhi), consciousness develops a supernatural state (1) . With the abandonment of any action [and any distinction between] favorable or unfavorable action, the release is accomplished.

dharanabhirmanodhairyam yati chaitanyamadbhutam |
samadhau mokshamapnoti tyaktva karma subhasubham | | 110 | |

1 Adbutha : (adj.) wonderful, extraordinary, supernatural (noun) a miracle, miracle.

111. The introversion of the senses (pratyahara) is installed after twelve rounds of pranayama , they say. Twelve cycles pratyahara are conducive to the deployment of exclusive concentration (Dharana).

pranayama dvisatkena pratyaharah prakirtitah |
pratyahara dvisatkena Jayate dharana subha | | 111 | |

112. Twelve cycles dharana enough, they say, to yogis to enter into contemplation (dhyana). And twelve cycles in dhyana the lead in deep meditation (samadhi).

dharanadvadasa proktam dhyanam yogavisaradaih |
dhyanaadvadasakenaiva samadhirabhidhiyate | | 112 | |

113. In samadhi , the supreme enlightenment unfolds infinitely and in all directions. Who is a witness [to the final step] of Samadhi (1) , it remains more or karma or whereabouts [in samsara , the wheel of rebirth].

yatsamadhau paranjyotiranantam visvatomukham |
tasmindrste kriyakarma yatayato vidyate na | | 113 | |

1 Samadhi " sama = equal - dhi = thought, => reflection or perception equal to all planes of consciousness) - state of union with the personal God (Ishvara) or absorption into the impersonal God (Brahman or Atman) , consciousness is extraordinarily strong, with a certainty of omniscience,

accompanied by a feeling of indescribable joy and peace.

The Sabija samadhi (with seed) has six steps, ultimately leading to samadhi Nirbij :

- a) savitarka (Hons conceptual) thoughts (reasoning and words) are scarce, it eliminates the last traces;
- b) nirvitarka (no conceptual distinction): vigilant conscience, free of any thought or ideation;
- c) savichara (with reflection): reflections passive and subjective sensations disappear;
- d) nirvichara (without reflection): vigilant conscience, free from subtle imagery (pictures, colors, lights, symbols);
- e) ananda : the mind has ceased to operate, the experience of consciousness is through absolute, pure bliss;
- f) asmita : consciousness is pure being, "I" and Self are absolutely identical;

Then came the Nirbij samadhi (without seed): there is no trace of individuality, any activity related to a center or reflective thinking is abolished, there is no association or impression is pure consciousness cosmic Brahman, the Absolute Reality.

114. Sit in the posture sambhadvā (1) , both of your heels pressing the bulb medhṛa . Closed doors of your fingers the ears, eyes and nostrils. Draws air through the mouth, keep it at chest level, with the apana vāyu [that you have done up until now]. Then make up your breath until the skull, and freezes it there. Thus the yogi gets this element Supreme [what Kundalini shakti] and experiences of Ishvara (2) in that transcendent state of mind.

sambaddhva asanamedhramanghriyugalam karnaksi nasaputa-
dvaradyangulibhīrniyamya pavanam vaktrena will Puritama |
badhva vaksasi bahvayanasa hitam mūrḍhni sthitam dharaye-
Yanti devam visatattvasamatam yogisvarastanmanah | | 114 | |

1 Sambadhva asana "blocking posture perfect" - a variant of the Lotus (Padmasana), where we go back heels above the pubic bone in the pelvis. The pressure stimulates the heels medhṛa , nadis node (cf. shlokas 10, 12 and 14), and directs the flow of apana vāyu to the higher chakras. In the full posture, hands doing the shānmukhi mudra (see shloka 59), the 6 sensory openings, except the mouth.

2 Ishvara : God or supreme Lord "- personal God, and formal aspect of Brahman, as opposed to the character of the Absolute, beyond the event. Then the appearance personified, anthropomorphic Saguna Brahman . Ishvara is the Supreme Power, the Master of the manifested and unmanifested, the Regent cosmic, and it has the powers of omnipotence, omnipresence and omniscience . See Bhagavan .

115. When the breath [Supreme Maha Prana] rose to the sky, sounds of musical instruments inside can be heard, as the bell, etc.. Then the power of sound (nada siddhi) is deployed in its perfection.

gaganam pavan Prāpti dhvanirutpadyate mahan |
ghantadinam pravadyanam nadasiddhirudirita | | 115 | |

* The inner sounds that resonate as and when the rise of breath (associated with Kundalini in this case, or wanted for themselves as objects of concentration and meditation in Nada yoga) are described as musical analogous to the sounds of various instruments: bell, gong, lute (veena), flute, cymbals and

drums, and as sounds of nature: thunder, ocean waves, rain, winds, etc.. In the Kundalini as in Nada Yoga, the flow of pranic energy through sushumna nadi vibrates the strings of resonance in the causal plane, with perceptions more subtle. Perfection is attained when pranic energy reaches the Sahasrara chakra, then unfolds beyond, in the vastness of the absolute consciousness.

116. If we remain harnessed to the yoke of pranayama , all our health problems are solved. If instead, we neglect any health problem resurfaces.

pranayamena yuktena sarvarogaksayo bhavet |
pranayamaviyuktebhyah sarvarogasamudbhavah | | 116 | |

117. Diseases likely to worsen in those who do not practice pranayama are hiccups, bronchitis, asthma, and those located in the head, including eyes and ears.

hikka kasastatha svasah Sirah karnaksivedanah |
bhavanti vividha rogah pavanavyatyayakramat | | 117 | |

118. The lion, elephant and tigers are tamed gently and gradually: pranic energy must be controlled in a similar way, otherwise it would be detrimental to the practitioner.

yatha simho gajo vyaghro bhavedvasyah sanaih sanaih |
tathaiva sevito vayuranyatha hanti sadhakam | | 118 | |

119. The breath must be exhaled slowly at first and vigilance. Then it must be inhaled as well, and retained the same. Thus it reaches perfection.

yuktamyuktam tyajedvayum yuktamyuktam prapurayet |
yuktamyuktam prabadhniyadevam siddhimavapnuyat | | 119 | |

120. The eyes and other sensory doors must be systematically prevented from wandering in here and there: this is holding back their investment in the objects perceived by the senses is known as withdrawal of the senses, pratyahara .

caratam caksuradinam visayesu yathakramam |
yatpratyaharanam Tesam pratyaharah its ucyate | | 120 | |

121. Just as the sun came in the third quarter of the day begins to retract its shelves, has caught his glory, its warmth and light, and the follower of yoga, based on this third member of what yoga * pratyahara must destroy the impurities of his mind.

yatha trtiyakale you ravih pratyaharetrprabham |
Yogi trtiyangasthito vikaram manasam feral | | 121 | |

ityupanisat

Om! Let my limbs and speech, Prana, eyes, ears, vitality,
And all the senses grow in strength.
All existence is the Brahman of the Upanishads.
May I never deny Brahman, nor Brahman deny me.
Let there be no denial:
Let there be no denial, at least on my part.
May the virtues that are proclaimed in the Upanishads be,
I who am devoted to the Atman; may they reside in me.

Om! Let there be Peace in me!
Let there be Peace in my environment!
Let there be Peace in the forces that act on me!

Yoga Tattva Upanishad

Translated by K. Narayanasvami Aiyar

Om ! May He protect us both together; may He nourish us both together;

May we work conjointly with great energy,

May our study be vigorous and effective;

May we not mutually dispute (or may we not hate any).

Om ! Let there be Peace in me !

Let there be Peace in my environment !

Let there be Peace in the forces that act on me !

1. I shall now describe Yoga-Tattva (Yoga-Truth) for the benefit of Yogins who are freed from all sins through the hearing and the studying of it.
2. The supreme Purusha called Vishnu, who is the great Yogin, the great being and the great Tapasvin, is seen as a lamp in the path of the truth.
3. The Grandfather (Brahma) having saluted the Lord of the universe (Vishnu) and having paid Him due respects, asked Him (thus): "Pray, explain to us the truth of Yoga which includes in it the eight subservients."
4. To which Hrisikesha (the Lord of the senses or Vishnu) replied thus: "Listen. I shall explain its truth. All souls are immersed in happiness and sorrow through the snare of Maya.
- 5-6. Kaivalya, the supreme seat, is the path which gives them emancipation, which rends asunder the snare of Maya, which is the destroyer of birth, old age and disease and which enables one to overcome death. There are no other paths to salvation. Those who go round the net of Shastras are deluded by that knowledge.
7. It is impossible even for the Devas to describe that indescribable state. How can that which is self-shining be illuminated by the Shastras ?
8. That only which is without parts and stains and which is quiescent beyond all and free from decay becomes the Jiva (self) on account of the results of past virtues and sins.
9. How did that which is the seat of Paramatman, is eternal and above the state of all existing things and is of the form of wisdom and without stains attain the state of Jiva ?

10. A bubble arose in it as in water and in this (bubble) arose Ahankara. To it arose a ball (of body) made of the five (elements) and bound by Dhatus.

11. Know that to be Jiva which is associated with happiness and misery and hence is the term Jiva applied to Paramatman which is pure.

12-13. That Jiva is considered to be the Kevala (alone) which is freed from the stains of passion, anger, fear, delusion, greed, pride, lust, birth, death, miserliness, swoon, giddiness, hunger, thirst, ambition, shame, fright, heart-burning, grief and gladness.

14. So I shall tell you the means of destroying (these) sins. How could Jnana capable of giving Moksha arise certainly without Yoga ?

15. And even Yoga becomes powerless in (securing) Moksha when it is devoid of Jnana. So the aspirant after emancipation should practise (firmly) both Yoga and Jnana.

16. The cycle of births and deaths comes only through Jnana and perishes only through Jnana. Jnana alone was originally. It should be known as the only means (of salvation).

17-18(a). That is Jnana through which one cognises (in himself) the real nature of Kaivalya as the supreme seat, the stainless, the partless and of the nature of Sachchidananda without birth, existence and death and without motion and Jnana.

18(b)-19. Now I shall proceed to describe Yoga to you: Yoga is divided into many kinds on account of its actions: (viz.,) Mantra-Yoga, Laya-Yoga, Hatha-Yoga and Raja-Yoga.

20. There are four states common to all these: (viz.,) Arambha, Ghata, Parichaya and Nishpatti.

21. O Brahma, I shall describe these to you. Listen attentively. One should practise the Mantra along with its Matrikas (proper intonations of the sounds) and others for a period of twelve years;

22. Then he gradually obtains wisdom along with the Siddhis, (such as) Anima, etc. Persons of weak intellect who are the least qualified for Yoga practise this.

23-24(a). The (second) Laya-Yoga tends towards the absorption of the Chitta and is described in myriads of ways; (one of which is) – one should contemplate upon the Lord who is without parts (even) while walking, sitting, sleeping, or eating. This is called Laya-Yoga.

24(b)-25. Now hear (the description of) Hatha-Yoga. This Yoga is said to possess (the following) eight subservients, Yama (forbearance), Niyama (religious observance), Asana (posture), Pranayama (suppression of breath), Pratyahara (subjugation of the senses), Dharana (concentration), Dhyana, the contemplation on Hari in the middle of the eyebrows and Samadhi that is the state of equality.

26-27. Maha-Mudra, Maha-Bandha and Khechari, Jalandhara, Uddiyana and Mula-Bandha, uttering without intermission Pranava (OM) for a long time and hearing the exposition of the supreme truths, Vajroli, Amaroli and Sahajoli, which form a triad – all these separately I shall give a true description of.

28-29(a). O four-faced one (Brahma), among (the duties of) Yama moderate eating – and not others – forms the principal factor; and non-injury is most important in Niyama.

29(b). (The chief postures are) four (viz.,) Siddha, Padma, Simha and Bhadra.

30-31. During the early stages of practice the following obstacles take place, O four-faced one, (viz.,) laziness, idle talk, association with bad characters, acquisition of Mantras, etc., playing with metals (alchemy) and woman, etc., and mirage. A wise man having found out these should abandon them by the force of his virtues.

32. Then assuming Padma posture, he should practise Pranayama. He should erect a beautiful monastery with a very small opening and with no crevices.

33. It should be well pasted with cow-dung or with white cement. It should be carefully freed from bugs, mosquitoes and lice.

34. It should be swept well every day with a broom. It should be perfumed with good odours; and fragrant resins should burn in it.

35-36(a). Having taken his seat neither too high nor too low on a cloth, deer-skin and Kusa grass spread, one over the other, the wise man should assume the Padma posture and keeping his body erect and his hands folded in respect, should salute his tutelary deity.

36(b)-40. Then closing the right nostril with his right thumb, he should gradually draw in the air through the left nostril. Having restrained it as long as possible, he should again expel it through the right nostril slowly and not very fast. Then filling the stomach through the right nostril, he should retain it as long as he can and then expel it through the left nostril. Drawing the air through that nostril by which he expels, he should continue this in uninterrupted succession. The time taken in making a round of the knee with the palm of the hand, neither very slowly nor vary rapidly and snapping the fingers once is called a Matra.

41-44. Drawing the air through the left nostril for about sixteen Matras and having retained it (within) for about sixty-four Matras, one should expel it again through the right nostril for about thirty-two Matras. Again fill the right nostril as before (and continue the rest). Practise cessation of breath four times daily (viz.,) at sunrise, noon, sunset and midnight, till eighty (times are reached). By a continual practice for about three months, the purification of the Nadis takes place. When the Nadis have become purified, certain external signs appear on the body of the Yogin.

45-46(a). I shall proceed to describe them. (They are) lightness of the body, brilliancy of complexion, increase of the gastric fire, leanness of the body and along with these, absence of restlessness in the body.

46(b)-49. The proficient in Yoga should abandon the food detrimental to the practice of Yoga. He should give up salt, mustard; things sour, hot, pungent, or bitter vegetables; asafoetida, etc., worship of fire, women, walking, bathing at sunrise, emaciation of the body by fasts, etc. During the early stages of practice, food of milk and ghee is ordained; also food consisting of wheat, green pulse and red rice are said to favour the progress. Then he will be able to retain his breath as long as he likes.

50-53. By thus retaining the breath as long as he likes, Kevala Kumbhaka (cessation of breath without inspiration and expiration) is attained. When Kevala Kumbhaka is attained by one and thus expiration and inspiration are dispensed with, there is nothing unattainable in the three worlds to him. In the commencement (of his practice), sweat is given out; he should wipe it off. Even after that, owing to the

retaining of the breath, the person practising it gets phlegm. Then by an increased practice of Dharana, sweat arises.

54. As a frog moves by leaps, so the Yogin sitting in the Padma posture moves on the earth. With a (further) increased practice, he is able to rise from the ground.

55. He, while seated in Padma posture, levitates. There arises to him the power to perform extraordinary feats.

56. He does (or should) not disclose to others his feats of great powers (in the path). Any pain small or great, does not affect the Yogin.

57. Then excretions and sleep are diminished; tears, rheum in the eye, salivary flow, sweat and bad smell in the mouth do not arise in him.

58-60. With a still further practice, he acquires great strength by which he attains Bhuchara Siddhi, which enables him to bring under his control all the creatures that tread this earth; tigers, Sarabhas (an animal with eight legs), elephants, with bulls or lions die on being struck by the palm of the Yogin. He becomes as beautiful as the god of love himself.

61-62. All females being taken up with the beauty of his person will desire to have intercourse with him. If he so keeps connection, his virility will be lost; so abandoning all copulation with women, he should continue his practice with great assiduity. By the preservation of the semen, a good odour pervades the body of the Yogin.

63. Then sitting in a secluded place, he should repeat Pranava (OM) with three Pluta-Matras (or prolonged intonation) for the destruction of his former sins.

64. The Mantra, Pranava (OM) destroys all obstacles and all sins. By practising thus he attains the Arambha (beginning or first) state.

65-66. Then follows the Ghata (second State) – one which is acquired by constantly practising suppression of breath. When a perfect union takes place between Prana and Apana, Manas and Buddhi, or Jivatma and Paramatman without opposition, it is called the Ghata state. I shall describe its signs.

67. He may now practise only for about one-fourth of the period prescribed for practice before. By day and evening, let him practise only for a Yama (3 hours).

68-69(a). Let him practise Kevala Kumbhaka once a day. Drawing away completely the organs from the objects of sense during cessation of breath is called Pratyahara.

69(b). Whatever he sees with his eyes, let him consider as Atman.

70. Whatever he hears with his ears, let him consider as Atman. Whatever he smells with his nose, let him consider as Atman.

71. Whatever he tastes with his tongue, let him consider as Atman. Whatever the Yogin touches with his skin, let him consider as Atman.

72. The Yogin should thus unwearied gratify his organs of sense for a period of one Yama every day with great effort.

73-74. Then various wonderful powers are attained by the Yogin, such as clairvoyance, clair-audience, ability to transport himself to great distances within a moment, great power of speech, ability to take any form, ability to become invisible and the transmutation of iron into gold when the former is smeared over with his excretion.

75-76. That Yogin who is constantly practising Yoga attains the power to levitate. Then should the wise Yogin think that these powers are great obstacles to the attainment of Yoga and so he should never take delight in them. The king of Yogins should not exercise his powers before any person whatsoever.

77. He should live in the world as a fool, an idiot, or a deaf man, in order to keep his powers concealed.

78-79. His disciples would, without doubt, request him to show his powers for the gratification of their own desires. One who is actively engaged in one's duties forgets to practise (Yoga); so he should practise day and night Yoga without forgetting the words of the Guru. Thus passes the Ghata state to one who is constantly engaged in Yoga practice.

80. To one nothing is gained by useless company, since thereby he does not practise Yoga. So one should with great effort practise Yoga.

81-83(a). Then by this constant practice is gained the Parichaya state (the third state). Vayu (or breath) through arduous practice pierces along with Agni the Kundalini through thought and enters the Susumna uninterrupted. When one's Chitta enters Susumna along with Prana, it reaches the high seat (of the head probably) along with Prana.

83(b). There are the five elements: Prithvi, Apas, Agni, Vayu and Akasa.

84-87(a). To the body of the five elements, there is the fivefold Dharana. From the feet to the knees is said to be the region of Prithvi, is four-sided in shape, is yellow in colour and has the Varna (or letter) 'La'. Carrying the breath with the letter 'La' along the region of earth (viz., from the foot to the knees) and contemplating upon Brahma with four faces and four mouths and of a golden colour, one should perform Dharana there for a period of two hours. He then attains mastery over the earth. Death does not trouble him, since he has obtained mastery over the earth element.

87(b)-90. The region of Apas is said to extend from the knees to the anus. Apas is semi-lunar in shape and white in colour and has 'Va' for its Bija (seed) letter. Carrying up the breath with the letter 'Va' along the regions of Apas, he should contemplate on the God Narayana having four arms and a crowned head, as being of the colour of pure crystal, as dressed in orange clothes and as decayless; and practising Dharana there for a period of two hours, he is freed from all sins. Then there is no fear for him from water and he does not meet his death in water.

91. From the anus to the heart is said to be the region of Agni. Agni is triangular in shape, of red colour and has the letter 'Ra' for its (Bija) seed.

92-93(a). Raising the breath made resplendent through the letter 'Ra' along the region of fire, he should contemplate on Rudra, who has three eyes, who grants all wishes, who is of the colour of the midday sun, who is daubed all over with holy ashes and who is of a pleased countenance.

93(b)-94(a). Practising Dharana there for a period of two hours, he is not burnt by fire even though his body enters the fire-pit.

94(b)-96. From the heart to the middle of the eyebrows is said to be the region of Vayu. Vayu is hexangular in shape, black in colour and shines with the letter 'Ya'. Carrying the breath along the region of Vayu, he should contemplate on Ishvara, the Omniscient, as possessing faces on all sides; and practising Dharana there for two hours, he enters Vayu and then Akasa.

97-98(a). The Yogin does not meet his death through the fear of Vayu. From the centre of the eyebrows to the top of the head is said to be the region of Akasa, is circular in the shape, smoky in colour and shining with letter 'Ha'.

98(b)-101(a). Raising the breath along the region of Akasa, he should contemplate on Sadashiva in the following manner, as producing happiness, as of the shape of Bindu, as the great Deva, as having the shape of Akasa, as shining like pure crystal, as wearing the rising crescent of moon on his head, as having five faces, ten hands and three eyes, as being of a pleased countenance, as armed with all weapons, as adorned with all ornaments, as having Uma (the goddess) in one-half of his body, as ready to grant favours and as the cause of all the causes.

101(b). By practising Dharana in the region of Akasa, he obtains certainly the power of levitating in the Akasa (ether).

102. Wherever he stays, he enjoys supreme bliss. The proficient in Yoga should practise these five Dharanas.

103. Then his body becomes strong and he does not know death. That great-minded man does not die even during the deluge of Brahma.

104-105. Then he should practise Dharana for a period of six Ghatikas (2 hours, 24 minutes). Restraining the breath in (the region of) Akasa and contemplating on the deity who grants his wishes – this is said to be Saguna Dhyana capable of giving (the Siddhis) Anima, etc. One who is engaged in Nirguna Dhyana attains the stage of Samadhi.

106. Within twelve days at least, he attains the stage of Samadhi. Restraining his breath, the wise one becomes an emancipated person.

107. Samadhi is that state in which the Jivatman (lower self) and the Paramatman (higher Self) are differenceless (or of equal state). If he desires to lay aside his body, he can do so.

108-109(a). He will become absorbed in Parabrahman and does not require Utkranti (going out or up). But if he does not so desire and if his body is dear to him, he lives in all the worlds possessing the Siddhis of Anima, etc.

109(b)-110. Sometimes he becomes a Deva and lives honoured in Svarga; or he becomes a man or an Yaksha through his will. He can also take the form of a lion, tiger, elephant, or horse through his own will.

111. The Yogin becoming the great Lord can live as long as he likes. There is difference only in the modes of procedure but the result is the same.

112-115(a). Place the left heel pressed on the Anus, stretch the right leg and hold it firmly with both hands. Place the head on the breast and inhale the air slowly. Restrain the breath as long as you can and then slowly breathe out. After practising it with the left foot, practise it with the right. Place the foot that was stretched before on the thigh. This is Maha-Bandha and should be practised on both sides.

115(b)-117(a). The Yogin sitting in Maha-Bandha and having inhaled the air with intent mind, should stop the course of Vayu (inside) by means of the throat Mudra and occupying the two sides (of the throat) with speed. This is called Mahavedha and is frequently practised by the Siddhas.

117(b)-118(a). With the tongue thrust into the interior cavity of the head (or throat) and with the eyes intent on the spot between the eyebrows, this is called Khechari-Mudra.

118(b)-119(a). Contracting the muscles of the neck and placing the head with a firm will on the breast, this is called the Jalandhara (Bandha); and is a lion to the elephant of death.

119(b)-120(a). That Bandha by which Prana flies through Susumna is called Uddiyana Bandha by the Yogins.

120(b)-121(a). Pressing the heel firmly against the anus, contracting the anus and drawing up the Apana, this is said to be Yoni-Bandha.

121(b)-122(a). Through Mula-Bandha, Prana and Apana as well as nada and Bindu are united and gives success in Yoga; there is no doubt about this.

122(b)-124(a). The one practising in a reversed manner (or on both sides) which destroys all diseases, the gastric fire is increased. Therefore a practitioner should collect a large quantity of provisions, (for) if he takes a small quantity of food, the fire (within) will consume his body in a moment.

124(b)-125. On the first day, he should stand on his head with the feet raised up for a moment. He should increase this period gradually every day. Wrinkles and greyness of hair will disappear within three months.

126. He who practises only for a period of a Yama (twenty-four minutes) every day conquers time. He who practises Vajroli becomes a Yogin and the repository of all Siddhis.

127-128. If the Yoga Siddhis are ever to be attained, he only has them within his reach. He knows the past and the future and certainly moves in the air. He who drinks of the nectar thus is rendered immortal day by day. He should daily practise Vajroli. Then it is called Amaroli.

129-131(a). Then he obtains the Raja-Yoga and certainly he does not meet with obstacles. When a Yogin fulfils his action by Raja-Yoga, then he certainly obtains discrimination and indifference to objects. Vishnu, the great Yogin, the grand one of great austerities and the most excellent Purusha is seen as a lamp in the path of truth.

131(b)-134(a). That breast from which one suckled before (in his previous birth) he now presses (in love) and obtains pleasure. He enjoys the same genital organ from which he was born before. She who was once his other will now be wife and she who is now wife is (or will be) verily mother. He who is now father will be again son and he who is now son will be again father. Thus are the egos of this world wandering in the womb of birth and death like a bucket in the wheel of a well and enjoying the worlds.

134(b)-136(a). There are the three worlds, three Vedas, three Sandhyas (morning, noon and evening), three Svaras (sounds), three Agnis and Gunas, and all these are placed in the three letters (OM). He who understands that which is indestructible and is the meaning of the three (OM) – by him are all these worlds strung. This is the Truth, the supreme seat.

136(b)-138(a). As the smell in the flower, as the ghee in the milk, as the oil in the gingelly seed and as the gold in the quartz, so is the lotus situated in the heart. Its face is downwards and its stem upwards. Its Bindu is downwards and in its centre is situated Manas.

138(b)-139(a). By the letter 'A', the lotus becomes expanded; by the letter 'U', it becomes split (or opened). By the letter 'M', it obtains Nada; and the Ardha-Matra (half-metre) is silence.

139(b)-140(a). The person engaged in Yoga obtains the supreme seat, which is like a pure crystal, which is without parts and which destroys all sins.

140(b)-141. As a tortoise draws its hands and head within itself, so drawing in air thus and expelling it through the nine holes of the body, he breathes upwards and forwards.

142. Like a lamp in an air-tight jar which is motionless, so that which is seen motionless through the process of Yoga in the heart and which is free from turmoil, after having been drawn from the nine holes, is said to be Atman alone."

Om ! May He protect us both together; may He nourish us both together;

May we work conjointly with great energy,

May our study be vigorous and effective;

May we not mutually dispute (or may we not hate any).

Om ! Let there be Peace in me !

Let there be Peace in my environment !

Let there be Peace in the forces that act on me !

Here ends the Yogatattva Upanishad belonging to the Krishna-Yajur-Veda.

Upanishads - Yoga Kundalini Upanishad

*Om! May He protect us both together; may He nourish us both together;
 May we work conjointly with great energy,
 May our study be vigorous and effective;
 May we not mutually dispute (or may we not hate any).
 Om! Let there be Peace in me!
 Let there be Peace in my environment!
 Let there be Peace in the forces that act on me!*

CHAPTER - I

1. Chitta has two causes, Vasanas and (Prana) Vayu. If one of them is controlled, then both are controlled.
2. Of these two, a person should control (Prana) Vayu always through moderate food, postures and thirdly Sakti-Chala.
- 3-4. I shall explain the nature of these. Listen to it, O Gautama. One should take a sweet and nutritious food, leaving a fourth (of his stomach) unfilled, in order to please Shiva (the patron of Yogins). This is called moderate food. Posture herein required is of two kinds, Padma and Vajra.
5. Placing the two heels over the two opposite thighs (respectively) is the Padma (posture) which is the destroyer of all sins.
6. Placing one heel below the Mulakanda and the other over it and sitting with the neck, body and head erect is the Vajra posture.
7. The Sakti (mentioned above) is only Kundalini. A wise man should take it up from its place (Viz., the navel, upwards) to the middle of the eyebrows. This is called Sakti-Chala.
8. In practising it, two things are necessary, Sarasvati-Chalana and the restraint of Prana (breath). Then through practice, Kundalini (which is spiral) becomes straightened.
- 9-10(a). Of these two, I shall explain to you first Sarasvati-Chalana. It is said by the wise of old that Sarasvati is no other than Arundhati. It is only by rousing her up that Kundalini is roused.
- 10(b)-11(a). When Prana breath is passing through (one's) Ida (left nostril), he should assume firmly Padma-posture and should lengthen (inwards) 4 digits the Akasa of 12 digits.
- 11(b)-13(a). Then the wise man should bind the (Sarasvati) Nadi by means of this lengthened (breath) and holding firmly together (both his ribs near the navel) by means of the forefingers and thumbs of both hands, (one hand on each side) should stir up Kundalini with all his might

from right to left often and often; for a period of two Muhurtas (48 minutes), he should be stirring it up fearlessly.

13(b)-14. Then he should draw up a little when Kundalini enters Susumna. By this means, Kundalini enters the mouth of Susumna. Prana (also) having left (that place) enters of itself the Susumna (along with Kundalini).

15. By compressing the neck, one should also expand the navel. Then by shaking Sarasvati, Prana goes above (to) the chest.

16-17. Through the contraction of the neck, Prana goes above from the chest. Sarasvati who has sound in her womb should be shaken (or thrown into vibration) each day. Therefore by merely shaking it, one is cured of diseases.

18. Gulma (a splenetic disease), Jalodara (dropsy), Pliha (a splenetic disease) and all other diseases arising within the belly, are undoubtedly destroyed by shaking this Sakti.

19. I shall now briefly describe to you Pranayama. Prana is the Vayu that moves in the body and its restraint within is known as Kumbhaka.

20. It is of two kinds, Sahita and Kevala. One should practise Sahita till he gets Kevala.

21. There are four Bhedas (lit., piercings or divisions) viz., Surya, Ujjayi, Sitali and Bhastri. The Kumbhaka associated with these four is called Sahita Kumbhaka.

22-23. Being seated in the Padma posture upon a pure and pleasant seat which gives ease and is neither too high nor too low, and in a place which is pure, lovely and free from pebbles, etc., and which for the length of a bow is free from cold, fire and water, one should shake (or throw into vibration) Sarasvati;

24. Slowly inhaling the breath from outside, as long as he desires, through the right nostril, he should exhale it through the left nostril.

25. He should exhale it after purifying his skull (by forcing the breath up). This destroys the four kinds of evils caused by Vayu as also by intestinal worms.

26(a). This should be done often and it is this which is spoken of as Surya-Bheda.

26(b)-27. Closing the mouth and drawing up slowly the breath as before with the nose through both the Nadis (or nostrils) and retaining it in the space between the heart and the neck, one should exhale it through the left nostril.

28. This destroys the heat caused in the head as well as the phlegm in the throat. It removes all diseases, purifies his body and increases the (gastric) fire within.

29. It removes also the evils arising in the Nadis, Jalodara (waterbelly or dropsy) and Dhatus. This Kumbhaka is called Ujjayi and may be practised (even) when walking or standing.

30. Drawing up the breath as before through the tongue with (the hissing sound of) 'Sa' and retaining it as before, the wise man should slowly exhale it through (both) the nostrils.

31. This is called Sitali Kumbhaka and destroys diseases, such as Gulma, Pitha, consumption, bile, fever, thirst and poison.

32. Seated in the Padma posture with belly and neck erect, the wise man should close the mouth and exhale with care through the nostrils.

33. Then he should inhale a little with speed up to the heart, so that the breath may fill the space with noise between the neck and skull.

34-35. Then he should exhale in the same way and inhale often and often. Just as the bellows of a smith are moved (viz., stuffed with air within and then the air is let out), so he should move the air within his body. If the body gets tired, then he should inhale through the right nostril.

36-37(a). If his belly is full of Vayu, then he should press well his nostrils with all his fingers except his forefinger and performing Kumbhaka as before, should exhale through the left nostril.

37(b)-38. This frees one from diseases of fire in (or inflammation of) the throat, increases the gastric fire within, enables one to know the Kundalini, produces purity removing sins, gives happiness and pleasure and destroys phlegm which is the bolt (or obstacle) to the door at the mouth of Brahma-Nadi (viz., Susumna).

39. It pierces also the three Granthis (or knots) differentiated through the three Gunas. This Kumbhaka is known as Bhastri and should especially be performed.

40. Through these four ways when Kumbhaka is near (or is about to be performed), the sinless Yogin should practise the three Bandhas.

41. The first is called Mulabandha. The second is called Uddiyana and the third is Jalandhara. Their nature will be thus described.

42. Apana (breath) which has a downward tendency is forced up by one bending down. This process is called Mulabandha.

43. When Apana is raised up and reaches the sphere of Agni (fire), then the flame of Agni grows long, being blown about by Vayu.

44-45(a). Then Agni and Apana come to (or commingle with) Prana in a heated state. Through this Agni which is very fiery, there arises in the body the flaming (or the fire) which rouses the sleeping Kundalini through its heat.

45(b)-46. Then this Kundalini makes a hissing noise, becomes erect like a serpent beaten with stick and enters the hole of Brahmanadi (Susumna). Therefore Yogins should daily practise Mulabandha often.

47-48(a). Uddiyana should be performed at the end of Kumbhaka and at the beginning of expiration. Because Prana Uddiyate (viz., goes up) the Susumna in this Bandha, therefore is called Uddiyana by the Yogins.

48(b)-49(a). Being seated in the Vajra posture and holding firmly the two toes by the two hands, he should press at the Kanda and at the place near the two ankles.

49(b)-50. Then he should gradually upbear the Tana (thread or Nadi) which is on the western side first to Udara (the upper part of the abdomen above the navel), then to the heart and then to the neck. When Prana reaches the Sandhi (junction) of navel, slowly it removes the impurities (or diseases) in the navel. Therefore this should be frequently practised.

51. The Bandha called Jalandhara should be practised at the end of Kumbhaka. This Jalandhara is of the form of the contraction of the neck and is an impediment to the passage of Vayu (upwards).

52. When the neck is contracted at once by bending downwards (so that the chin may touch the breast), Prana goes through Brahmanadi on the western Tana in the middle.

53. Assuming the seat as mentioned before, one should stir up Sarasvati and control Prana.

54. On the first day Kumbhaka should be done four times; on the second day it should be done ten times and then five times separately;

55. On the third day, twenty times will do and afterwards Kumbhaka should be performed with the three Bandhas and with an increase of five times each day.

56-57. Diseases are generated in one's body through the following causes, viz., sleeping in daytime, late vigils over night, excess of sexual intercourse, moving in crowd, the checking of the discharge of urine and faeces, the evil of unwholesome food and laborious mental operation with Prana.

58. If a Yogin is afraid of such diseases (when attacked by them), he says, "my diseases have arisen from my practice of Yoga". Then he will discontinue this practice. This is said to be the first obstacle to Yoga.

59. The second (obstacle) is doubt; the third is carelessness; the fourth, laziness; the fifth, sleep;

60. The sixth, the not leaving of objects (of sense); the seventh, erroneous perception; the eighth, sensual objects; the ninth, want of faith;

61. And the tenth, the failure to attain the truth of Yoga. A wise man should abandon these ten obstacles after great deliberation.

62. The practice of Pranayama should be performed daily with the mind firmly fixed on Truth. Then Chitta is absorbed in Susumna and Prana (therefore) never moves.

63. When the impurities (of Chitta) are thus removed and Prana is absorbed in Susumna, he becomes a (true) Yogin.

64. Apana, which has a downward tendency should be raised up with effort by the contraction (of the anus) and this is spoken of as Mulabandha.

65. Apana thus raised up mixes with Agni and then they go up quickly to the seat of Prana. Then Prana and Apana uniting with one another go to Kundalini, which is coiled up and asleep.

66-67. Kundalini being heated by Agni and stirred up by Vayu, extends her body in the mouth of Susumna, pierces the Brahmagranthi formed of rajas and flashes at once like lightning at the mouth of Susumna.

68-69(a). Then it goes up at once through Vishnugranthi to the heart. Then it goes up through Rudragranthi and above it to the middle of the eyebrows; having pierced this place, it goes up to the Mandala (sphere) of the moon.

69(b)-70(a). It dries up the moisture produced by the moon in the Anahata-Chakra having sixteen petals.

70(b)-71. When the blood is agitated through the speed of Prana, it becomes bile from its contact with the sun, after which it goes to the sphere of the moon where it becomes of the nature of the flow of pure phlegm. How does it (blood) which is very cold become hot when it flows there ?

72. (Since) at the same time the intense white form of moon is speedily heated. Then being agitated, it goes up.

73. Through taking in this, Chitta which was moving amidst sensual objects externally, is restrained there. The novice enjoying this high state attains peace and becomes devoted to Atman.

74. Kundalini assumes the eight forms of Prakriti (matter) and attains Shiva by encircling him and dissolves itself in Shiva.

75. Thus Rajas-Sukla (seminal fluid) which rises up goes to Shiva along with Marut (Vayu); Prana and Apana which are always produced become equal.

76. Pranas flow in all things, great and small, describable, or indescribable, as fire in gold.

77. Then this body which is Adhibhautika (composed of elements) becomes Adhidaivata (relating to a tutelar deity) and is thus purified. Then it attains the stage of Ativahika.

78. Then the body being freed from the inert state becomes stainless and of the nature of Chit. In it, the Ativahika becomes the chief of all, being of the nature of That.

79. Like the conception of the snake in a rope, so the idea of the release from life and Samsara is the delusion of time.

80. Whatever appears is unreal. Whatever is absorbed is unreal. Like the illusory conception of silver in the mother-of-pearl, so is the idea of man and woman.

81. The microcosm and the macrocosm are one and the same; so also the Linga and Sutratman, Svabhava (substance) and form and the self-resplendent light and Chidatma.

82. The Sakti named Kundalini, which is like a thread in the lotus and is resplendent, is biting with the upper end of its hood (namely, mouth) at the root of the lotus the Mulakanda.

83-84. Taking hold of its tail with its mouth, it is in contact with the hole of Brahmarandhra (of Susumna). If a person seated in the Padma posture and having accustomed himself to the contraction of his anus makes his Vayu go upward with the mind intent on Kumbhaka, then Agni comes to Svadhisthana flaming, owing to the blowing of Vayu.

85. From the blowing of Vayu and Agni, the chief (Kundalini) pierces open the Brahmagranthi and then Vishnugranthi.

86. Then it pierces Rudragranthi, after that, (all) the six lotuses (or plexuses). Then Sakti is happy with Shiva in Sahasrara Kamala (1000 lotuses seat or pineal gland). This should be known as the highest Avastha (state) and it alone is the giver of final beatitude. Thus ends the first chapter.

CHAPTER - II

1. I shall hereafter describe the science called Khechhari which is such that one who knows it is freed from old age and death in this world.

2. One who is subject to the pains of death, disease and old age should, O sage, on knowing this science make his mind firm and practise Khechhari.

3-4. One should regard that person as his guru on earth who knows Khechhari, the destroyer of old age and death, both from knowing the meaning of books and practice, and should perform it with all his heart. The science of Khechhari is not easily attainable, as also its practice.

5. Its practice and Melana are not accomplished simultaneously. Those that are bent upon practice alone do not get Melana.

6. Only some get the practice, O Brahmana, after several births, but Melana is not obtained even after a hundred births.

7. Having undergone the practice after several births, some (solitary) Yogin gets the Melana in some future birth as the result of his practice.

8. When a Yogin gets this Melana from the mouth of his Guru, then he obtains the Siddhis mentioned in the several books.

9. When a man gets this Melana through books and the significance, then he attains the state of Shiva freed from all rebirth.

- 10.** Even Gurus may not be able to know this without books. Therefore this science is very difficult to master.
- 11.** An ascetic should wander over the earth so long as he fails to get this science and when this science is obtained, then he has got the Siddhi in his hand (viz., mastered the psychical powers).
- 12.** Therefore one should regard as Achyuta (Vishnu) the person who imparts the Melana, as also him who gives out the science.
- 13.** He should regard as Shiva him who teaches the practice. Having got this science from me, you should not reveal it to others.
- 14-15.** Therefore one who knows this should protect it with all his efforts (viz., should never give it out except to persons who deserve it). O Brahmana, one should go to the place where lives the Guru, who is able to teach the divine Yoga and there learn from him the science Khechhari and being then taught well by him, should at first practise it carefully.
- 16-17.** By means of this science, a person will attain the Siddhi of Khechhari. Joining with Khechhari Sakti (viz., Kundalini Sakti) by means of the (science) of Khechhari which contains the Bija (seed of letter) of Khechhari, one becomes the lord of Khecharas (Devas) and lives always amongst them. Khechhari Bija (seed-letter) is spoken of as Agni encircled with water and as the abode of Khecharas (Devas).
- 18.** Through this Yoga, Siddhi is mastered. The ninth (Bija) letter of Somamsa (Soma or moon part) should also be pronounced in the reverse order.
- 19.** Then a letter composed of three Amsas of the form of moon has been described; and after that, the eight letter should be pronounced in the reverse order;
- 20.** Then consider it as the supreme and its beginning as the fifth and this is said to the Kuta (horns) of the several bhinnas (or parts) of the moon.
- 21-22(a).** This which tends to the accomplishment of all Yogas, should be learnt through the initiation of a Guru. He who recites this twelve times every day, will not get even in sleep that Maya (illusion) which is born in his body and which is the source of all vicious deeds.
- 22(b)-23.** He who recites this five lakhs of times with very great care - to him the science of Khechhari will reveal itself. All obstacles vanish and the Devas are pleased.
- 24.** The destruction of Valipalita (viz., wrinkle and greyness of hair) will take place without doubt. Having acquired this great science, one should practise it afterwards.
- 25-26.** If not, O Brahmana, he will suffer without getting any Siddhi in the path of Khechhari. If one does not get this nectar like science in this practice, he should get it in the beginning of Melana and recite it always; (else) one who is without it never gets Siddhi.
- 27.** As soon as he gets this science, he should practise it; and then the sage will soon get the Siddhi.

28. Having drawn out the tongue from the root of the palate, a knower of Atman should clear the impurity (of the tongue) for seven days according to the advice of his Guru.

29. He should take a sharp knife which is oiled and cleaned and which resembles the leaf of the plant Snuhi ("Euphorbia Antiquorum") and should cut for the space of a hair (the Fraenum Lingui).

30. Having powdered Saindhava (rock-salt) and Pathya (sea-salt), he should apply it to the place. On the seventh day, he should again cut for the space of a hair.

31. Thus for the space of six months, he should continue it always gradually with great care. In six months, Siro-Bandha (Bandha at the head), which is at the root of the tongue is destroyed.

32. Then the Yogin who knows timely action should encircle with Siro-Vastra (lit. the cloth of the head) the Vak-Ishvari (the deity presiding over speech) and should draw (it) up.

33. Again by daily drawing it up for six months, it comes, O sage, as far as the middle of the eyebrows and obliquely up to the opening of the ears;

34. Having gradually practised, it goes to the root of the chin. Then in three years, it goes up easily to the end of the hair (of the head).

35-36. It goes up obliquely to Sakha and downwards to the well of the throat. In another three years, it occupies Brahmarandhra and stops there without doubt. Crosswise it goes up to the top of the head and downwards to the well of the throat.

37. Gradually it opens the great adamantine door in the head. The rare science (of Khechari) Bija has been explained before.

38. One should perform the six Angas (parts) of this Mantra by pronouncing it in six different intonations. One should do this in order to attain all the Siddhis;

39. And this Karanyasam should be done gradually and not all at a time, since the body of one who does it all at once will soon decay.

40-41(a). Therefore it should be practised, O best of sages, little by little. When the tongue goes to the Brahmarandhra through the outer path, then one should place the tongue after moving the bolt of Brahma which cannot be mastered by the Devas.

41(b)-42. On doing this for three years with the point of finger, he should make the tongue enter within; then it enters Brahmadvara (or hole). On entering the Brahmadvara, one should practise Mathana (churning) well.

43. Some intelligent men attain Siddhi even without Mathana. One who is versed in Khechari Mantra accomplishes it without Mathana.

44-46(a). By doing the Japa and Mathana, one reaps the fruits soon. By connecting a wire made of gold, silver or iron with the nostrils by means of a thread soaked in milk, one should

restrain his breath in his heart and seated in a convenient posture with his eyes concentrated between his eyebrows, he should perform Mathana slowly.

46(b)-47. In six months, the state of Mathana becomes natural like sleep in Children. And it is not advisable to do Mathana always. It should be done (once) only in every month.

48. A Yogin should not revolve his tongue in the path. After doing this for twelve years, Siddhi is surely obtained.

49. Then he sees the whole universe in his body as not being different from Atman. This path of the Urdhva-Kundalini (higher Kundalini), O chief of Kings, conquers the macrocosm. Thus ends the second chapter.

CHAPTER - III

1. Melana-Mantra: Hrim, Bham, Sam, Pam, Pham, Sam, Ksham. The lotus-born (Brahma) said: "O Shankara, (among) new moon (the first day of the lunar fortnight) and full moon, which is spoken of as its (mantra's) sign ?

2. In the first day of lunar fortnight and during new moon and full moon (days), it should be made firm and there is no other way (or time).

3. A man longs for an object through passion and is infatuated with passion for objects. One should always leave these two and seek the Niranjana (stainless).

4-5. He should abandon everything else which he thinks is favourable to himself. Keeping the Manas in the midst of Sakti and Sakti in the midst of Manas, one should look into Manas by means of Manas. Then he leaves even the highest stage. Manas alone is the Bindu, the cause of creation and preservation.

6. It is only through Manas that Bindu is produced, like the curd from milk. The organs of Manas is not that which is situated in the middle of Bandhana.

7-8(a). Bandhana is there where Sakti is between the sun and moon. Having known Susumna and its Bheda (piercing) and making the Vayu go in the middle, one should stand in the seat of Bindu and close the nostrils.

8(b)-9(a). Having known Vayu, the above-mentioned Bindu and the Sattva-Prakriti as well as the six Chakras, one should enter the Sukha-Mandala (viz., the Sahasrara or pineal gland, the sphere of happiness).

9(b)-11. There are six Chakras. Muladhara is in the anus; Svadhisthana is near the genital organ; Manipuraka is in the navel; Anahata is in the heart; Visuddhi is at the root of the neck and Ajna is in the head (between the two eyebrows).

12. Having known these six Mandalas (spheres), one should enter the Sukha-Mandala (pineal gland), drawing up the Vayu and should send it (Vayu) upwards.

13. He who practises thus (the control of) Vayu becomes one with Brahmanda (the macrocosm). He should practise (or master) Vayu, Bindu, Chitta and Chakra.

14-15. Yogins attain the nectar of equality through Samadhi alone. Just as the fire latent in (Sacrificial) wood does not appear without churning, so the lamp of wisdom does not arise without the Abhyasa Yoga (or practice of Yoga). The fire placed in a vessel does not give light outside.

16. When the vessel is broken, its light appears without. One's body is spoken of as the vessel and the seat of 'That' is the fire (or light) within;

17-18(a). And when it (the body) is broken through the words of a Guru, the light of Brahma Jnana becomes resplendent. With the Guru as the helmsman, one crosses the subtle body and the ocean of Samsara through the affinities of practice.

18(b)-19. That Vak (power of speech) which sprouts in Para, gives forth two leaves in Pashyanti; buds forth in Madhyama and blossoms in Vaikhari - that Vak which has before been described, reaches the stage of the absorption of sound, reversing the above order (viz., beginning with Vaikhari, etc.).

20-21(a). Whoever thinks that He who is the great lord of that Vak, who is the undifferentiated and who is the illuminator of that Vak is Self; whoever thinks over thus, is never affected by words, high or low (or good or bad).

21(b)-23(a). The three (aspects of consciousness), Vishva, Taijasa and Prajna (in man), the three Virat, Hiranyagarbha and Ishvara in the universe, the egg of the universe, the egg of man and the seven worlds - all these in turn are absorbed in Pratyagatman through the absorption of their respective Upadhis (vehicles).

23(b)-24(a). The egg being heated by the fire of Jnana is absorbed with its Karana (cause) into Paramatman (Universal Self). Then it becomes one with Para-Brahman.

24(b)-25. It is then neither steadiness nor depth, neither light nor darkness, neither describable nor distinguishable. Sat (Be-ness) alone remains. One should think of Atman as being within the body like a light in a vessel.

26. Atman is of the dimensions of a thumb, is a light without smoke and without form, is shining within (the body) and is undifferentiated and immutable.

27-28(a). The Vijnana Atman that dwells in this body is deluded by Maya during the states of waking, dreaming and dreamless sleep; but after many births, owing to the effect of good Karma, it wishes to attain its own state.

28(b)-29(a). Who am I ? How has this stain of mundane existence accrued to me ? What becomes in the dreamless sleep of me who am engaged in business in the waking and dreaming states ?

29(b)-30. Just as a bale of cotton is burnt by fire, so the Chidabhasa which is the result of non-wisdom, is burnt by the (wise) thoughts like the above and by its own supreme illumination. The outer burning (of body as done in the world) is no burning at all.

31-32. When the worldly wisdom is destroyed, Pratyagatman that is in the Dahara (Akasa or ether of the heart) obtains Vijnana, diffusing itself everywhere and burns in an instant Jnanamaya and Manomaya (sheaths). After this, He himself shines always within, like a light within a vessel.

33. That Muni who contemplates thus till sleep and till death is to be known as a Jivanmukta. Having done what ought to be done, he is a fortunate person.

34. And having given up (even) the state of a Jivanmukta, he attains Videhamukta (emancipation in a disembodied state), after his body wears off. He attains the state, as if of moving in the air.

35. Then That alone remains which is soundless, touchless, formless and deathless, which is the Rasa (essence), eternal, and odourless, which has neither beginning nor end, which is greater than the great and which is permanent, stainless and decayless.

Thus ends the third chapter.

*our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om! Let there be Peace in me!
Let there be Peace in my environment!
Let there be Peace in the forces that act on me!*

Here ends the Yogakundalini Upanishad belonging to the Krishna-Yajur-Veda.

Reference

K. Narayanasvami Aiyar. "Yoga-Kundalini Upanishad."

Hari Om Tat Sat !

*Om! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,*

Upanishads - Yoga Sikha Upanishad

*Om! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om! Let there be Peace in me!
Let there be Peace in my environment!
Let there be Peace in the forces that act on me!*

First Chapter

1.1 "All the living beings are surrounded by the net of illusion, Oh God, Parameshwara, Oh God of Gods, How will they attain salvation? Be kind enough to tell." Asked Lord Brahma to Lord Parameshwara and he replied as follows:

1.2 Some people say that the only way out is Jnana (knowledge). To attain occult powers, that alone will not suffice. How can Jnana without Yoga lead to salvation? It is also true that Yoga alone without Jnana will not lead to salvation. So the one who aims at salvation, should learn Jnana and Yoga together.

1.3 Like a rope ties a bird, the minds of all living beings are tied. Enquiries and researches do not affect the tie of this mind. So the only way to win over this mind is through victory over Prana. There is no other option to get victory over Prana except Yoga and there are no methods except those shown by Siddhas.

1.4 So I am teaching you this Yoga Shikha (head of all yogas). It is greater than all Jnanas. After sitting in either Padmasana (lotus position) or any other Asana, and after concentrating the sight to the tip of the nose and after controlling both the hands and legs, meditate on the letter "Om" with a concentrated mind. If one continuously meditates on

Parameshwara, he would become an expert in yoga and the Parameshwara would appear before him.

1.5 If we sit in an asana and continuously practice, the bindu will cease from going down. Without Pooraka and Rechaka, the Prana would stand in Kumbhaka for a very long time. You would hear different types of sound. The nectar will start flowing from the place of the moon. Hunger and thirst will cease. Mind would get concentrated on the ever flowing bliss. The four steps for this are Mantra Yoga, Laya Yoga, Hatha Yoga and Raja Yoga. The great Maha Yoga, which is one, has been divided into four and named as above. The prana goes out with sound "ham" and goes in with the word "sa", and all beings naturally chant the mantra "Hamsa, Hamsa" (while exhaling and inhaling). This is chanted in the Sushumna after being taught by the Guru in an inverted manner (Hamsa inverted is soham). This chanting of the mantra "Soham, Soham (I am it)" is called Mantra Yoga. Sun is the letter "Ha" and moon is the letter "Tha". The joining of sun and the moon is the Hatha Yoga. Due to Hatha Yoga, the idiocy which is the cause of all doshas (draw backs) is swallowed. When the merging of Jeevatma and Paramatma takes place, mind melts and vanishes. And only air of Prana remains. This is called Laya Yoga. Because of Laya Yoga that heavenly Swathmananda Sowkhyia (the well being of the joy of ones own soul) is attained. In the great temple of the middle of yoni (the female organ) the principle of the Devi, which is red like Hibiscus flower lives as Rajas in all beings. The merger of this rajas with the male principle is called Raja Yoga. As a result of Raja Yoga, the Yogi gets all the occult powers like Anima. You have to understand that all these four types of Yogas are nothing but the merger of Prana, Apana and Samana.

1.6 For all those who have a body, their body is the temple of Shiva. It can give them occult powers. The triangular part in between the anus and penis is called the mooladhara. This is the place where Shiva lives as a life giving force. There the Parashakthi called Kundalini lives. From there wind is produced. The fire is also produced from there. From there only the sound "Hamsa" and the mind are also produced. This place which would give whatever is asked for is called Kamakhya peetam (the seat of passion). In the edge of the anus is the Swadishtana Chakra with six petals. Near the belly is the Mani Poora Chakra with its ten petals. In the place near the heart the Anahatha Chakra with its 12 petals exists. And, Hey Lord Brahma, this is called the Poorna Giri Peeta. In the depression in the throat, Vishudhi Chakra with its 16 petals exists. Hey lord of Lords, that is the Jalandara Chakra. In between the eyelids is the Agna Chakra with its two petals. Over that is the Maha Peeta called Udayana.

Second Chapter

This world functions because of the unclear foundation power which is described as Maha Maya, Maha Lakshmi, Maha Devi and Maha Saraswathi. That power shines in a micro form as a Bindu (dot) on the Peeta (seat). That Bindu breaks the Peeta and emerges from there in the form of Nadha (sound). That Nadha Brahma assumes three shapes viz., Macro, Micro and external. The macro form is the big shape which is pervaded by the five Brahmanas. The micro form which arises from the Nadha with its three Bheejas (roots) is the form of Hiranya Garbha. Para is the ever true property of Satchitananda. By continuously chanting the Atma mantra, the glitter will occur in Para Thathwa (the philosophy of the external). For the Yogi who has stopped his mind, this appears in the micro form similar to the flame of the lamp, moon's crescent, like a fire fly, like a streak of lightning and like the glitter of stars. There are no greater mantras than Nadha (sound), no Gods greater than Atma, no greater worship than the meditation and no pleasure greater

than satisfaction. My devotee who understands this would remain stable in his happiness. To that great man who has great devotion to God as well as similar great devotion to his teacher, all this would be understood automatically.

Third Chapter

That great ever living Nadha (sound) is called Sabhda Brahman. It is the strength residing in the Mooladhara. Para is the foundation for its own self and is of the form of Bindhu. That Nadha coming out of Parashakthi (similar to the germ coming out of the seed) is called Pasyanthi (we see). The Yogis who are able to see using the Pasyanthi Shakti, understand that it is the whole world. That power produces sound like a rain starting from the heart. Hey Lord of Lords, there it is called Madhyama. It is called Vaikari when it merges in the sound form with Prana and exists in the throat and jaw. It produces all the alphabets from Aa to Ksha. From alphabet words arise and from words rise the sentences and from them all the Vedas and Mantras. This Goddess Saraswathi lives in the cave of intelligence in all beings. In meditation when will power melts, you can reach this Para Thathwa.

Fourth Chapter

4.1 Because the divine power is single, there are no differences there. You have to understand that the thought process of living beings is like seeing a snake in a rope. When you do not know, it is a rope and then for a small time the rope appears as a snake. The ordinary intelligence is similar to this. We see everything as the world that we see. There is no reason or basis for this world to be different from this Brahman. So the World is only Brahman and not anything different. If you understand the Para Thathwa like this, where is the cause for differentiation.

4.2 In Taittiriya Upanishad fear has been told as belonging to that foolish person who finds difference between Jeevatma(soul) and Paramatma (God). Though this world has been told as some thing to be experienced, in the next moment it vanishes like a dream. There is no state of waking up in a dream. There is no dream in the state of waking up. Both of them are not there in Laya. Laya is not in both of them. All these three are illusions created by the three characters. The one who sees this would be above characteristics and would be forever.

4.3 The Chaithanya (activity) starts in the form of the world. All these are Brahman. It is useless to differentiate it as Atma and Anatma when dealing with wise people. The foolish man thinks that body is attached to the soul. The belief that pot is mixed with the mud and the water is mixed with mirage and similarly the belief that body is mixed up with the soul is because of taking recourse to ignorance.

Fifth Chapter

That Yogi who has mastered yoga and who has complete control over his senses would attain whatever he imagines. The Teacher (guru) is the Brahma, He is Vishnu and He is the Lord of Lords Sadashiva and there is nobody greater than the teacher in all the three worlds. We should worship with devotion that Parameshwara, who is the great Soul who has taught us the divine knowledge. The one who worships like that would get the result of Jnana fully. Do not keep your aim because of the wavering mind on occult powers. The

one who knows this principle well, is the one who has attained salvation. There is no doubt about it.

Sixth Chapter

6.1 That great light in which the Bhoo Loka, Bhuvar Loka and Suvar Loka [Worlds] and the Sun, Moon and Fire Gods, are but a small part in the letter "Om". When mind wavers, the worldly life and when it is firm, the salvation will result. So Lord Brahma, using great intelligence we have to keep the mind not to waver. For desire to possess wealth, the mind is the reason. When that is destroyed, the world would be destroyed. One should with lot of effort start the treatment for that. When a man looks after his mind using his mind and realizes that it has stopped running, he would see the Parabrahman, which is very difficult to see. The Yogi is able to get salvation by seeing his mind with his mind. We have to see the mind with the mind and hanker for that mad state. We have to see the mind with the mind and be stable in Yoga.

6.2 In any place where the wind moves, the mind also wavers. Mind is called moon, sun, wind, sight and fire. The Bindu(dot), Nadha (sound) and the Kala (crescent) are the Gods Vishnu, Brahma and Ishwara. By constant practice of Nadha, the bad influences will vanish. That which is Nadha becomes the Bindu and then becomes the mind. One has to clearly aim at the unification of Nadha, Bindu and Chintha. Mind itself is the Bindu and that is the reason for the state of creation of the world. Similar to milk being produced by the cow, Bindu is produced by the mind.

lit. Adopting his teacher as the one who pilots the ship and by adopting his teachings as the stable ship, with the power of constant practice, one crosses the sea of this birth. Thus tells this Upanishad.

*Om! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om! Let there be Peace in me!
Let there be Peace in my environment!
Let there be Peace in the forces that act on me!*

Here ends the Yoga-Sikhopanishad belonging to the Krishna-Yajur-Veda.

Reference

P. R. Ramachander. Celextel. "Yoga Sikha Upanishad".

The one who realizes well the six wheels (Agha chakras) enters the world of pleasure. One has to enter it by controlling the airs in the body. One has to send the air (Vayu) upwards. One has to practice Vayu, Bindu Chakra and Chintha. Once the Yogi realizes Samadhi by one of them, he feels that everything is nectar like. Similar to the fact that the fire inside the wood cannot be brought out without churning it by another wood, without practice, the lamp of

wisdom can not **Hatha Yoga Pradipika**

*by Svatiarama, 15th century CE,
translated by various scholars
(believed to be in the public domain)*

The Hatha Yoga Pradipika is a classical text describing Hatha Yoga. It is said to be the oldest surviving text on Hatha Yoga. Swami Swatmarama, a disciple of Swami Goraknath, wrote the text in the 15th century CE, drawing upon previous texts and his own experiences. While the text describes asanas (postures), purifying practices (shatkarma), mudras (finger and hand positions), bandhas (locks), and pranayama (breath exercises), it also explains that the purpose of Hatha Yoga is the awakening of kundalini (subtle energy), advancement to Raja Yoga, and the experience of deep meditative absorption known as samadhi.

See also: [Hatha Yoga and Raja Yoga](#)

[Chapter 1: Asana](#)

[Chapter 2: Shatkarma and Pranayama](#)

[Chapter 3: Mudra and Bandha](#)

[Chapter 4: Samadhi](#)

Chapter 1: Asana

1. Salutation to adinatha (Siva) who expounded the knowledge of Hatha Yoga, which like a staircase leads the aspirant to the high pinnacled Raja Yoga.
2. Yogin Swatmarama, after saluting his Guru Srinatha explains Hatha Yoga for the attainment of Raja Yoga.

REASON RAJA YOGA IS NOT KNOWN

3. Owing to the darkness arising from the multiplicity of opinions people are unable to know the Raja Yoga. Compassionate Swatmarama composes the Hatha Yoga Pradipika like a torch to dispel it.

TEACHERS AND MASTERS OF THE PAST

4. Matsyendra, Goraksa, etc., knew Hatha Vidya, and by their favor Yogi Swatmarama also learnt it from them.
5. The following Siddhas (masters) are said to have existed in former times:--

Sri Adinatha (Siva), Matsyendra, Natha, Sabar, Anand, Bhairava, Chaurangi, Mina Natha, Goraksanatha, Virupaksa, Bilesaya.

6. Manthana, Bhairava, Siddhi Buddha, Kanthadi, Karantaka, Surananda, Siddhipada, Charapati.

7. Kaneri, Pujiyapada, Nityanatha, Niranjana, Kapali, Vindunatha, Kaka Chandiswara.

8. Allama, Prabhudeva, Ghoda, Choli, Tintini, Bhanuki, Nardeva, Khanda Kapalika, etc.

9. These Mahasiddhas (great masters), breaking the sceptre of death, are roaming in the universe.

10. Like a house protecting one from the heat of the sun, Hatha Yoga protects its practisers from the burning heat of the three Tapas; and, similarly, it is the supporting tortoise, as it were, for those who are constantly devoted to the practice of Yoga.

HOW TO PRACTICE YOGA

11. A yogi desirous of success should keep the knowledge of Hatha Yoga secret; for it becomes potent by concealing, and impotent by exposing.

12. The Yogi should practice Hatha Yoga in a small room, situated in a solitary place, being 4 cubits square, and free from stones, fire, water, disturbances of all kinds, and in a country where justice is properly administered, where good people live, and food can be obtained easily and plentifully.

13. The room should have a small door, be free from holes, hollows, neither too high nor too low, well plastered with cow-dung and free from dirt, filth and insects. On its outside there should be bowers, raised platform (chabootra), a well, and a compound. These characteristics of a room for Hatha Yogis have been described by adepts in the practice of Hatha.

14. Having seated in such a room and free from all anxieties, he should practice Yoga, as instructed by his guru.

FAILURE IN YOGA

15. Yoga is destroyed by the following six causes:-- Over-eating, exertion, talkativeness, adhering to rules, i.e., cold bath in the morning, eating at night, or eating fruits only, company of men, and unsteadiness.

SUCCESS IN YOGA

16. The following six bring speedy success:-- Courage, daring, perseverance, discriminative knowledge, faith, aloofness from company.

YAMAS AND NIYAMAS

17. The ten rules of conduct are: ahimsa (non-injuring), truth, non-stealing, continence, forgiveness, endurance, compassion, meekness, sparing diet, and cleanliness.

18. The ten niyamas mentioned by those proficient in the knowledge of Yoga are: Tapa, patience, belief in God, charity, adoration of God, hearing discourses on the principles of religion, shame, intellect, Tapa and Yajna.

ASANAS: THE FIRST ACCESSORY OF HATHA YOGA

19. Being the first accessory of Hatha Yoga, asana is described first. It should be practiced for gaining steady posture, health and lightness of body.

20. I am going to describe certain asanas which have been adopted by Munis like Vasistha, etc., and Yogis like Matsyendra, etc.

21. Having kept both the hands under both the thighs, with the body straight, when one sits calmly in this posture, it is called Swastika.

22. Placing the right ankle on the left side and the left ankle on the right side, makes Gomukha-asana, having the appearance of a cow.

23. One foot is to be placed on the thigh of the opposite side; and so also the other foot on the opposite thigh. This is called Virasana.

24. Placing the right ankle on the left side of the anus, and the left ankle on the right side of it, makes what the Yogis call Kurma-asana.

25. Taking the posture of Padma-asana and carrying the hands under the thighs, when the Yogi raises himself above the ground, with his palms resting on the ground, it becomes Kukkuta-asana.

26. Having assumed the Kukkuta-asana, when one grasps his neck by crossing his hands behind his head, and lies in this posture with his back touching the ground, it becomes Uttana Kurma-asana, from its appearance like that of a tortoise.

27. Having caught the toes of the foot with both hands and carried them to the ears by drawing the body like a bow, it becomes Dhanura asana.

28-29. Having placed with the right foot at the root of the left thigh, let the toe be grasped with the right hand passing over the back, and having placed the left foot on the right thigh at its root, let it be grasped with the left hand passing behind the back. This is the asana, as explained by Sri Matsyanatha. It increases appetite and is an instrument for destroying the group of the most deadly diseases. Its practice awakens the Kundalini, stops the nectar shedding from the moon in people.

30. Having stretched the feet on the ground, like a stick, and having grasped the toes of both feet with both hands, when one sits with his forehead resting on the thighs, it is called Paschima Tana.

31. This Paschima Tana carries the air from the front to the back part of the body (i.e., to the susumna). It kindles gastric fire, reduces obesity and cures all diseases of men.

32. Place the palms of both hands on the ground, and place the navel on both the elbows and balancing thus, the body should be stretched backwards like a stick. This is called Mayura-asana.

33. This asana soon destroyed all diseases, and removes abdominal disorders, and also those arising from irregularities of phlegm, bile and wind, digests unwholesome food taken in excess, increases appetite and destroys the most deadly poison.

34. Laying down on the ground, like a corpse, is called Sava-asana. It removes fatigue and gives rest to the mind.

84 ASANAS

35. Siva taught 84 asanas. Of these the first four being essential ones, I am going to explain them here.

36. These four are:-- The Siddha, Padma, Sinha and Bhadra. Even of these, the Siddha-asana, being very comfortable, one should always practice it.

SIDDHASANA

37. Press firmly the heel of the left foot against the perineum, and the right heel above the lingha. With the chin pressing on the chest, one should sit calmly, having restrained the senses, and gaze steadily at the space between the eyebrows. This is called the Siddha asana, the opener of the door of salvation.

38. This Siddhasana is performed also by placing the left heel on the Medhra (above the penis), and placing the right one next to it.

39. Some call this Siddhasana, some Vajrasana. Others call it Mukta asana or Gupta asana.

40. Just as sparing food is among Yamas, and Ahimsa among the Niyamas, so is Siddhasana called by adepts the chief of all the asanas.

41. Out of the 84 asanas Siddhasana should always be practiced, because it cleanses the impurities of 72,000 nadis.

42. By contemplating on oneself, by eating sparingly, and by practicing Siddhasana for 12 years, the Yogi obtains success.

43. Other postures are of no use, when success has been achieved in Siddhasana, and Prana Vayu becomes calm and restrained by Kevala Kumbhaka.

44. Success in one Siddhasana alone becoming firmly established, one gets Unmani at once, and the three bonds (Bandhas) are accomplished of themselves.

45. There is no asana like the Siddhasana and no Kumbhaka like the Kevala. There is no mudra like the Khechari and no laya like the Nada (Anahata Nada).

PADMASANA

46. Place the right foot on the left thigh and the left foot on the right thigh, and grasp the toes with the hands crossed over the back. Press the chin against the chest and gaze on the tip of the nose. This is called the Padmasana, the destroyer of the diseases of the Yamis.

47. Place the feet on the thighs, with the soles upward, and place the hands on the thighs, with the palms upwards.

48. Gaze on the tip of the nose, keeping the tongue pressed against the root of the teeth of the upper jaw, and the chin against the chest, and raise the air up slowly, i.e., pull the apana-vayu gently upwards.

49. This is called the Padmasana, the destroyer of all diseases. It is difficult of attainment by everybody, but can be learnt by intelligent people in this world.

50. Having kept both hands together in the lap, performing the Padmasana firmly, keeping the chin fixed to the chest and contemplating on Him in the mind, by drawing the apana-vayu up (performing Mula Bandha) and pushing down the air after inhaling it, joining thus the prana and apana in the navel, one gets the highest intelligence by awakening the sakti (kundalini) thus.

N.B.-- When Apana Vayu is drawn gently up and after filling the lungs with the air from outside, the prana is forced down by and by so as to join both of them in the navel, they both enter then the Kundalini and, reaching the Brahma randra (the great hole), they make the mind calm. Then the mind can contemplate on the nature of the atmana and can enjoy the highest bliss.)

51. The Yogi who, sitting with Padmasana, can control breathing, there is no doubt, is free from bondage.

SIMHASANA

52. Press the heels on both sides of the seam of the Perineum, in such a way that the left heel touches the right side and the right heel touches the left side of it.

53. Place the hands on the thighs, with stretched fingers, and keeping the mouth open and the mind collected, gaze on the tip of the nose.

54. This is Simhasana, held sacred by the best Yogis. This excellent asana effects the completion of the three Bandhas (the Mulabandha, Kantha or Jalandhar Bandha and Uddiyana Bandha).

BHANDRASANA

55 and 56. Place the heels on either side of the seam of the Perineum, keeping the left heel on the left side and the right one on the right side, holding the feet firmly

joined to one another with both the hands. This Bhadrasana is the destroyer of all diseases.

57. The expert Yogis call this Goraksa asana. By sitting with this asana, the Yogi gets rid of fatigue.

CLEANSING THE NADIS

58. The Nadis should be cleansed of their impurities by performing the mudras, etc., (which are the practices relating to the air) asanas, Kumbhakas and various curious mudras.

SUCCESS WITHIN A YEAR

59. By regular and close attention to Nada (anahata nada) in Hatha Yoga, a Brahmachari, sparing in diet, unattached to objects of enjoyment, and devoted to Yoga, gains success, no doubt, within a year.

60. Abstemious feeding is that in which 3/4 of hunger is satisfied with food, well cooked with ghee and sweets, and eaten with the offering of it to Siva.

FOOD AND BEHAVIOR OF A YOGI

61. Bitter, sour, saltish, green vegetables, fermented, oily, mixed with til seed, rape seed, intoxicating liquors, fish, meat, curds, chhaasa pulses, plums, oil-cake, asafoetida (hinga), garlic, onion, etc., should not be eaten.

62. Food heated again, dry, having too much salt, sour, minor grains, and vegetables that cause burning sensation, should not be eaten. Fire, women, travelling, etc., should be avoided.

63. As said by Goraksa, one should keep aloof from the society of the evil-minded, fire, women, travelling, early morning bath, fasting, and all kinds of bodily exertion.

64. Wheat, rice, barley, shastik (a kind of rice), good corns, milk, ghee, sugar, butter, sugarcandy, honey, dried ginger, Parwal (a vegetable), the five vegetables, moong, pure water, these are very beneficial to those who practice Yoga.

65. A yogi should eat tonics (things giving strength), well sweetened, greasy (made with ghee), milk butter, etc., which may increase humors of the body, according to his desire.

66. Whether young, old or too old, sick or lean, one who discards laziness, gets success if he practices Yoga.

67. Success comes to him who is engaged in the practice. How can one get success without practice; for by merely reading books on Yoga, one can never get success.

68. Success cannot be attained by adopting a particular dress (Vesa). It cannot be gained by telling tales. Practice alone is the means to success. This is true, there is no doubt.

HATHA YOGA IS FOR THE FRUIT OF RAJA YOGA

69. Asanas, various Kumbhakas, and other divine means, all should be practiced in the practice of Hatha Yoga, till the fruit of Raja Yoga is obtained.

End of Chapter 1: Asana

Chapter 2: Shatkarma and Pranayama

1. Posture becoming established, a Yogi, master of himself, eating salutary and moderate food, should practice pranayama, as instructed by his guru.
2. Respiration being disturbed, the mind becomes disturbed. By restraining respiration, the Yogi gets steadiness of mind.
3. So long as the (breathing) air stays in the body, it is called life. Death consists in the passing out of the (breathing) air. It is, therefore, necessary to restrain the breath.
4. The breath does not pass through the middle channel (susumna), owing to the impurities of the nadis. How can then success be attained, and how can there be the unmani avastha.
5. When the whole system of the nadis which is full of impurities, is cleaned, then the Yogi becomes able to control the Prana.
6. Therefore, Pranayama should be performed daily with satwika buddhi (intellect free from raja and tama or activity and sloth), in order to drive out the impurities of the susumna.

METHODS OF PERFORMING PRANAYAMA

7. Sitting in the Padmasana posture the Yogi should fill in the air through the left nostril (closing the right one); and, keeping it confined according to one's ability, it should be expelled slowly through the surya (right nostril).
8. Then, drawing in the air through the surya slowly, the belly should be filled, and after performing Kumbhaka as before, it should be expelled slowly through the chandra (left nostril).
9. Inhaling thus through the one, through which it was expelled, and having restrained it there, till possible, it should be exhaled through the other, slowly and not forcibly.

10. If the air be inhaled through the left nostril, it should be expelled again through the other, and filling it through the right nostril, confining it there, it should be expelled through the left nostril. By practicing in this way, through the right and the left nostrils alternately, the whole of the collection of the nadis of the yamis (practisers) becomes clean, i.e., free from impurities, after 3 months and over.

11. Kumbhakas should be performed gradually four times during day and night (i.e., morning, noon, evening and midnight), till the number of Kumbhakas for one time is 80 and for day and night together it is 320.

12. In the beginning there is perspiration, in the middle stage there is quivering, and in the last or third stage, one obtains steadiness; and then the breath should be made steady or motionless.

13. The perspiration exuding from exertion of practice should be rubbed into the body (and not wiped), as by so doing the body becomes strong.

14. During the first stage of practice the food consisting of milk and ghee is wholesome. When the practice becomes established, no such restriction is necessary.

15. Just as lions, elephants and tigers are controlled by and by, so the breath is controlled by slow degrees, otherwise (i.e., by being hasty or using too much force) it kills the practitioner himself.

16. When Pranayama, etc., are performed properly, they eradicate all diseases; but an improper practice generates diseases.

17. Hiccough, asthma, cough, pain in the head, the ears, and the eyes; these and other various kinds of diseases are generated by the disturbance of the breath.

18. The air should be expelled with proper tact and should be filled in skillfully; and when it has been kept confined properly it brings success.

N.B.--The above caution is necessary to warn the aspirants against omitting any instruction; and in their zeal to gain success or siddhis early, to begin the practice, either by using too much force in filling in, confining and expelling the air, or by omitting any instructions, it may cause unnecessary pressure on their ears, eyes, &c., and cause pain. Every word in the instructions is full of meaning and is necessarily used in the slokas, and should be followed very carefully and with due attention. Thus there will be nothing to fear whatsoever. We are inhaling and exhaling the air throughout our lives without any sort of danger, and Pranayama being only a regular form of it, there should be no cause to fear.)

19. When the nadis become free from impurities, and there appear the outward signs of success, such as lean body and glowing color, then one should feel certain of success.

20. By removing the impurities, the air can be restrained, according to one's wish and the appetite is increased, the divine sound is awakened, and the body becomes healthy.

SIX KRIYAS

21. If there be excess of fat or phlegm in the body, the six kinds of kriyas (duties) should be performed first. But others, not suffering from the excess of these, should not perform them.

22. The six kinds of duties are: Dhauti, Basti, Neti, Trataka, Nauti and Kapala Bhati. These are called the six actions.

23. These six kinds of actions which cleanse the body should be kept secret. They produce extraordinary attributes and are performed with earnestness by the best Yogis.

DHAUTI

24. A strip of cloth, about 3 inches wide and 15 cubits long, is pushed in (swallowed), when moist with warm water, through the passage shown by the guru, and is taken out again. This is called Dhauti Karma.

N.B.-- The strip should be moistened with a little warm water, and the end should be held with the teeth. It is swallowed slowly, little by little: thus, first day 1 cubit, 2nd day 2 cubits, 3rd day 3 cubits, and so on. After swallowing it the stomach should be given a good, round motion from left to right, and then it should be taken out slowly and gently.)

25. There is no doubt, that cough, asthma, enlargement of the spleen, leprosy, and 20 kinds of diseases born of phlegm, disappear by the practice of Dhauti Karma.

BASTI

26. Squatting in navel deep water, and introducing a six inches long, smooth piece of 1/2 an inch diameter pipe, open at both ends, half inside the anus; it (anus) should be drawn up (contracted) and then expelled. This washing is called Basti Karma.

27. By practicing this Basti Karma, colic, enlarged spleen, and dropsy, arising from the disorders of Vata (air), pitta (bile) and kapha (phlegm), are all cured.

28. By practicing Basti with water, the Dhatus, the Indriyas and the mind become calm. It gives glow and tone to the body and increases the appetite. All the disorders disappear.

NETI

29. A cord made of threads and about six inches long, should be passed through the passage of the nose and the end taken out in the mouth. This is called by adepts the Neti Karma.

30. The Neti is the cleaner of the brain and giver of divine sight. It soon destroys all the diseases of the cervical and scapular regions.

TRATIKA

31. Being calm, one should gaze steadily at a small mark, till eyes are filled with tears. This is called Tratika by acharyas.

32. Tratika destroys the eye diseases and removes sloth, etc. It should be kept secret very carefully, like a box of jewelry.

NAULI

33. Sitting on the toes with heels raised above the ground, and the palms resting on the ground, and in this bent posture the belly is moved forcibly from left to right, just as in vomiting. This is called by adepts the Nauli Karma.

34. It removes dyspepsia, increases appetite and digestion, and is like the goddess of creation, and causes all happiness. It dries up all the disorders. This is an excellent exercise in Hatha Yoga.

KAPALABHATI

35. When inhalation and exhalation are performed very quickly, like a pair of bellows of a blacksmith, it dries up all the disorders from the excess of phlegm, and is known as Kapala Bhati.

36. When Pranayama is performed after getting rid of obesity born of the defects of phlegm, by the performance of the six duties, it easily brings success.

37. Some acharyas (teachers) do not advocate any other practice, being of opinion that all the impurities are dried up by the practice of Pranayama.

GIJA KARANI

38. By carrying the Apana Vayu up to the throat, the food, etc., in the stomach are vomited, By degrees, the system of Nadis (Sankhini) becomes known. This is called in Hatha as Gaja Karani.

39. Brahna and other Devas were always engaged in the exercise of Pranayama, and, by means of it, got rid of the fear of death. Therefore, one should practice pranayama regularly.

40. So long as the breath is restrained in the body, so long as the mind is undisturbed, and so long as the gaze is fixed between the eyebrows, there is no fear from Death.

41. When the system of Nadis becomes clear of the impurities by properly controlling the prana, then the air, piercing the entrance of the Susumna, enters it easily.

MANOMANI

42. Steadiness of mind comes when the air moves freely in the middle. That is the manonmani condition, which is attained when the mind becomes calm.

43. To accomplish it, various Kumbhakas are performed by those who are expert in the methods; for, by the practice of different Kumbhakas, wonderful success is attained.

DIFFERENT KINDS OF KUMBHAKAS

44. Kumbhakas are of eight kinds, viz., Surya Bhedan, Ujjayi, Sitkari, Sitali, Bhastrika, Bhramari, Murchha, and Plavini.

45. At the end of Puraka, Jalandhara Bandha should be performed, and at the end of Kumbhaka, and at the beginning of Rechaka, Uddiyana Bandhas should not be performed.

(N.B.--Puraka is filling in of the air from the outside.)

46. Kumbhaka is the keeping the air confined inside. Rechaka is expelling the confined air. The instructions for Puraka, Kumbhaka and Rechaka will be found at the proper place and it should be carefully followed. By drawing up from below (Mula Bandha) and contracting the throat (Jalandhara Bandha) and by pulling back the middle of the front portion of the body (i.e., belly), the Prana goes to the Brahma Nadi (Susumna).

(N.B.-- The middle hole, through the vertebral column, through which the spinal cord passes, is called the Susumna Nadi of the Yogis. The two other sympathetic cords, one on each side of the spinal cord, are called the Ida and the Pingala Nadis. These will be described later on.)

47. By pulling up the Apana Vayu and by forcing the Prana Vayu down the throat, the yogi, liberated from old age, becomes young, as it were 16 years old.

(Note.--The seat of the Prana is the heart; of the Apana anus; of the Samana the region about the navel; of Udana the throat; while the Vyana moves throughout the body.)

SURYA BHEDANA

48. Taking any comfortable posture and performing the asana, the Yogi should draw in air slowly, through the right nostril.

49. Then it should be confined within, so that it fills from the nails to the tips of the hair, and let it out through the left nostril slowly.

(Note.-- This is to be done alternately with both the nostrils, drawing in through one, expelling through the other, and vice versa.)

50. This excellent Surya Bhedana cleanses the forehead (frontal sinuses), destroys the disorders of Vata, and removes the worms, and, therefore, it should be performed again and again.

UJJAYI

51. Having closed the opening of the Nadi (larynx), the air should be drawn in such a way that it goes touching from the throat to the chest, and making noise while passing.

52. It should be restrained, as before, and then let out through the Ida (the left nostril). This removes slesma (phlegm) in the throat and increases the appetite.

53. It destroys the defects of the nadis, dropsy and disorders of Dhatu (humors). Ujjayi should be performed in all conditions of life, even while walking or sitting.

SITKARI

54. Sitkari is performed by drawing in the air through the mouth, keeping the tongue between the lips. The air thus drawn in should not be expelled through the mouth. By practicing in this way, one becomes next to the God of love and beauty.

55. He is regarded adorable by the Yoginis and becomes the destroyer of the cycle of creation. He is not afflicted with hunger, thirst, sleep or lassitude.

56. The Satwa of his body becomes free from all disturbances. In truth, he becomes the lord of the Yogis in this world.

SITALI

57. As in the above (Sitkari), the tongue to be protruded a little out of the lips, when the air is drawn in. It is kept confined, as before, and then expelled slowly through the nostrils.

58. This Sitali Kumbhaka cures colic, (enlarged) spleen, fever, disorders of bile, hunger, thirst, and counteracts poisons.

BHASTRIKA

59. The Padma asana consists in crossing the feet and placing them on both the thighs; it is the destroyer of all sins.

60. Binding the Padma-asana and keeping the body straight, closing the mouth carefully, let the air be expelled through the nose.

61. It should be filled up to the lotus of the heart, by drawing it in with force, making noise and touching the throat, the chest and the head.

62. It should be expelled again and filled again and again as before, just as a pair of bellows of the blacksmith is worked.

63. In the same way, the air of the body should be moved intelligently, filling it through Suyra when fatigue is experienced.

64. The air should be drawn in through the right nostril by pressing the thumb against the left side of the nose, so as to close the left nostril; and when filled to the full, it should be closed with the fourth finger (the one next to the little finger) and kept confined.

65. Having confined it properly, it should be expelled through the Ida (left nostril). This destroys Vata, pitta (bile) and phlegm and increases the digestive power (the gastric fire).

66. It quickly awakens the Kundalini, purifies the system, gives pleasure, and is beneficial. It destroys phlegm and the impurities accumulated at the entrance of the Brahma Nadi.

67. This Bhastrika should be performed plentifully, for it breaks the three knots: Brahma granthi (in the chest), Visnu granthi (in the throat), and Rudra granthi (between the eyebrows) of the body.

BRAHMARI

68. By filling the air with force, making noise like Bhiringi (wasp), and expelling it slowly, making noise in the same way; this practice causes a sort of ecstasy in the minds of Yogindras.

MURCHHA

69. Closing the passages with Jalandhar Bandha firmly at the end of Puraka, and expelling the air slowly, is called Murchha, from its causing the mind to swoon and give comfort.

PLAVANI

70. When the belly is filled with air and the inside of the body is filled to its utmost with air, the body floats on the deepest water, like a leaf of a lotus.

71. Considering Puraka (Filling), Rechaka (expelling) and Kumhaka (confining), Pranayama is of three kinds, but considering it accompanied by Puraka and Rechaka, and without these, it is of two kinds only, i.e., Sabita (with) and Kevala (alone).

72. Exercise in Sahita should be continued till success in Kevala is gained. This latter is simply confining the air with ease, without Rechaka and Puraka.

73. In the practice of Kevala Pranayama when it can be performed successfully without Rechaka and Puraka, then it is called Kevala Kumbhaka.

74. There is nothing in the three worlds which may be difficult to obtain for him who is able to keep the air confined according to pleasure, by means of Kevala Kumbhaka.

75. He obtains the position of Raja Yoga undoubtedly. Kundalini awakens by Kumbhaka, and by its awakening, Susumna becomes free from impurities.

76. No success in Raja Yoga without Hatha Yoga, and no success in Hatha Yoga without Raja Yoga. One should, therefore, practice both of these well, till complete success is gained.

77. On the completion of Kumbhaka, the mind should be given rest. By practicing in this way one is raised to the position of (succeeds in getting) Raja Yoga.

INDICATIONS OF SUCCESS IN PRACTICING HATHA YOGA

78. When the body becomes lean, the face glows with delight, Anahata-nada manifests, and eyes are clear, the body is healthy, bindu under control, and appetite increases, then one should know that the Nadis are purified and success in Hatha Yoga is approaching.

End of Chapter 2: Shatkarma and Pranayama.

Chapter 3: Mudra and Bandha

TANTRA AND KUNDALINI

1. As the chief of the snakes is the support of the earth with all the mountains and forests on it, so all the Tantras (Yoga practices) rest on the Kundalini. (The Vertebral column.)

2. When the sleeping Kundalini awakens by favor of a guru, then all the lotuses (in the six chakras or centers) and all the knots are pierced through.

3. Susumna (Sunya Padavi) becomes a main road for the passage of Prana, and the mind then becomes free from all connections (with its objects of enjoyments) and Death is then evaded.

4. Susumna, Sunya, Padavi, Brahma Randhra, Maha Patha, Smasana, Sambhavi, Madhya Marga, are names of one and the same thing.

5. In order, therefore, to awaken this goddess, who is sleeping at the entrance of Brahma Dwara (the great door), mudras should be practiced well.

MUDRAS

6. Maha Mudra, Maha Bandha, Maha Vedha, Khechari, Uddiyana Bandha, Mula Bandha, Jalandhara Bandha.

7. Viparita Karani, Vijroli, and Sakti Chalana. These are the ten Mudras which annihilate old age and death.

8. They have been explained by Adi Natha (Siva) and give eight kinds of divine wealth. They are loved by all the Siddhas and are hard to attain even by the Marutas.

Note.--The eight Aiswarikis are: Anima (becoming small, like an atom), Mahima (becoming great, like akas, by drawing in atoms of prakriti), Garima (light things, like cotton becoming very heavy like mountains).

Prapti (coming within easy reach of everything; as touching the moon with the little finger, while standing on the earth).

Prakamya (non-resistance to the desires, as entering the earth like water).

Isata (mastery over matter and objects made of it).

Vasitwa (controlling the animate and inanimate objects).

9. These Mudras should be kept secret by every means, as one keeps one's box of jewelry, and should, on no account be told to any one, just as husband and wife keep their dealings secret.

MAHA MUDRA

10. Pressing the Yoni (perineum) with the heel of the left foot, and stretching forth the right foot, its toes should be grasped by the thumb and first finger.

11-12. By stopping the throat (by Jalandhara Bandha) the air is drawn in from outside and carried down. Just as a snake struck with a stick becomes straight like a stick, in the same way, sakti (susumna) becomes straight at once. Then the Kundalini becoming as it were dead, and, leaving both the Ida and the Pingala, enters the susumna (the middle passage).

13. It should be expelled then, slowly only and not violently. For this very reason, the best of wise men call it the Maha Mudra. This Maha Mudra has been propounded by great masters.

14. Great evils and pains, like death, are destroyed by it, and for this reason wise men call it the Maha Mudra.

15. Having practiced with the left nostril, it should be practiced with the right one; and, when the number on both sides becomes equal, then the mudra should be discontinued.

16. There is nothing wholesome or injurious; for the practice of this mudra destroys the injurious effects of all the rasas (chemicals). Even the deadliest of poisons, if taken, acts like nectar.

17. Consumption, leprosy, prolapsus anii, colic, and the diseases due to indigestion,-- all these irregularities are removed by the practice of this Maha Mudra.

18. This Maha Mudra has been described as the giver of great success (Siddhi) to men. It should be kept secret by every effort, and not revealed to any and everyone.

MAHA BANDHA

19. Pressing the left heel to the perineum and place the right foot on the left thigh.

20. Fill in the air, keeping the chin firm against the chest, and, having pressed the air, and the mind should be fixed on the middle of the eyebrows or in the susumna (the spine).

21. Having kept it confined so long as possible, it should be expelled slowly. Having practiced on the left side, it should be practiced on the right side.

22. Some are of opinion that the closing of throat is not necessary here, for keeping the tongue pressed against the roots of the upper teeth makes a good bandha (stop).

23. This stops the upward motion of all the nadis. Verily this Maha Bandha is the giver of great Siddhis.

MAHA BANDHA AND TRIVENI

24. This Maha Bandha is the most skillful means for cutting away the snares of death. It brings about the conjunction of the Triveni (Ida, Pingala and Susumna) and carries the mind to Kedar (the space between the eyebrows, which is the seat of Siva).

25. As beauty and loveliness, do not avail a woman without a husband, so the Maha Mudra and the Maha-Bandha are useless without the Maha Vedha.

MAHA VEDHA

26. Sitting with Maha Bandha, the Yogi should fill the air and keep his mind collected. The movements of the Vayus (Prana and Apana) should be stopped by closing the throat.

27. Resting both the hands equally on the ground, he should raise himself a little and strike his buttocks against the ground gently. The air, leaving both the passages (Ida and Pingala), starts into the middle one.

28. The union of the Ida and Pingala is effected, in order to bring about immortality. When the air becomes as it were dead (by leaving its course through the Ida and the Pingala) (i.e., when it has been kept confined), then it should be expelled.

29. The practice of this Maha Vedha, giver of great Siddhis, destroys old age, grey hair, and shaking of the body, and therefore it is practiced by the best masters.

30. These three are the great secrets. They are the destroyers of old age and death, increase the appetite, confer the accomplishments of Anima, etc.

31. They should be practiced in 8 ways, daily and hourly. They increase collection of good actions and lesson the evil ones. People, instructed well, should begin their practice, little by little, first.

KECHARI MUDRA

32. The Kechari Mudra is accomplished by thrusting the tongue into the gullet, by turning it over itself, and keeping the eyesight in the middle

33. To accomplish this, the tongue is lengthened by cutting the fraenum linguae, moving, and pulling it. When it can touch the space between the eyebrows, then the Kechari can be accomplished.

34. Taking a sharp, smooth and clean instrument, of the shape of a cactus leaf, the frenulum of the tongue should be cut a little (as much as a hairs thickness), at a time.

35. Then rock salt and yellow myrobalan (both powdered) should be rubbed in. On the 7th day, it should again be cut a hair's breadth.

36. One should go on doing thus, regularly for six months. At the end of six months, the frenum of the tongue will be completely cut.

37. Turning the tongue upwards, it is fixed on three ways (esophagus, windpipe and palate). Thus it makes the Khachari Mudra, and is called the Vyoma Chakra.

38. The Yogi who sits for a minute turning his tongue upwards, is saved from poisons, diseases, death, old age, etc.

39. He who knows the Kechari Mudra is not afflicted with disease, death, sloth, sleep, hunger, thirst, and swooning.

40. He who knows the Kechari Mudra, is not troubled by diseases, is not stained with karmas, and is not snared by time.

41. The Siddhas have devised this Kechari Mudra from the fact that the mind and the tongue reach akasa by its practice.

42. If the hole behind the palate be stopped with Kechari by turning the tongue upwards, then bindu cannot leave its place even if a woman were embraced.

43. If the Yogi drinks Somarasa (juice) by sitting with the tongue turned backwards and mind concentrated, there is no doubt he conquers death within 15 days.

44. If the Yogi, whose body is full of Somarasa, were bitten by Takshaka (snake), its poison cannot permeate his body.

45. As fire is inseparably connected with the wood and light is connected with the wick and oil, so does the soul not leave the body full of nectar exuding from the Soma.

(Note.--Soma (Chandra) is described later on located in the thousand-petalled lotus in the human brain, and is the same as is seen on Sivas' head in pictures, and from which a sort of juice exudes. It is the restraining of this exudation which makes one immortal.)

46. Those who eat the flesh of the cow and drink the immortal liquor daily, are regarded by me men of noble family. Others are but a disgrace to their families.

(Note. Translation: Fortunate are the parents and blessed is the country and the family where a Yogi is born. Anything given to such a Yogi, becomes immortal. One, who discriminates between Purusa and Prakriti, purges the sins of a million incarnations, by seeing, speaking, and touching such men (i.e. Yogi).

A Yogi far exceeds a thousand householders, a hundred vanapraasthas, and a thousand Brahmacharis.

Who can know the reality of the Raja Yoga? That country is very sacred where resides a man who knows it. By seeing and honoring him, generations of ignorant men get moksa, what to speak of those who are actually engaged in it. He knows internal and external yoga, deserves adoration from you and me, what if he is adored by the rest of mankind!

Those who engage in the great yoga, once or thrice daily, are to be known as masters of great wealth (mabeshwaras) or Lords.)

47. The word (go) means tongue; eating it is thrusting it in the gullet which destroys great sins.

48. Immortal liquor is the nectar exuding from the moon (Chandra situated on the left side of the space between the eyebrows). It is produced by the fire which is generated by thrusting the tongue.

49. If the tongue can touch with its end the hole from which falls the rasa (juice) which is saltish, bitter, sour, milky and similar to ghee and honey, one can drive away disease, destroy old age, can evade an attack of arms, become immortal in eight ways and can attract fairies.

50. He who drinks the clear stream of liquor of the moon (soma) falling from the brain to the sixteen-petalled lotus (in the heart), obtained by means of Prana by applying the tongue to the hole of the pendant in the palate, and by meditating on the great power (Kundalini), becomes free from disease and tender in body, like the stalk of a lotus, and the Yogi lives a very long life.

51. On the top of the Meru (vertebral column), concealed in a hole, is the Somarasa (nectar of Chandra); the wise, whose intellect is not over-powered by Raja and Tamas gunas, but in whom Satwa guna is predominant, say there is the (universal spirit) atma in it. It is the source of the down-going Ida, Pingala and Susumna Nadis, which are the Ganges, the Yamuna and the Sarasvati. From that Chandra is shed the essence of the body which causes death of men. It should, therefore, be stopped from shedding. This (Khechari Mudra) is a very good instrument for this purpose. There is no other means of achieving this end.

52. This hole is the generator of knowledge and is the source of the five streams (Ida, Pingala, &c.). In that colorless vacuum, Khechari Mudra should be established.

53. There is only one seed germinating the whole universe from it; and there is only one Mudra, called Khachari. There is only one deva (god) without any one's support, and there is one condition called Manonmani.

UDDIYANA BANDHA

54. Uddiyana is so called by the Yogis, because by its practice the Prana (vayu), flies (flows) in the Susumna.

55. Uddiyana is so called, because the great bird, Prana, tied to it, flies without being fatigued. It is explained below.

56. The belly above the navel is pressed backwards towards the spine. This Uddiyana Bandha is like a lion for the elephant of death.

57. Uddiyana is always very easy, when learnt from a guru. The practiser of this, if old, becomes young again.

58. The portions above and below the navel, should be drawn backwards towards the spine. By practicing this for six months one can undoubtedly conquer death.

59. Of all the Bandhas, Uddiyana is the best; for by binding it firmly liberation comes spontaneously.

MULA BANDHA

60. Pressing Yoni (perineum) with the heel, contract up the anus. By drawing the Apana thus, Mula Bandha is made.

61. The Apana, naturally inclining downward, is made to go up by force. This Mula Bandha is spoken of by Yogis as done by contracting the anus.

62. Pressing the heel well against the anus, draw up the air by force, again and again till it (air) goes up.

63. Prana, Apana, Nada and Bindu uniting into one in this way, give success in Yoga, undoubtedly.

64. By the purification of Prana, and Apana, urine and excrements decrease. Even an old man becomes young by constantly practicing Mula Bandha.

65. Going up the Apana enters the zone of fire, i.e., the stomach. The flame of fire struck by the air is thereby lengthened.

(Note In the center of the body is the seat of fire, like heated gold. In men it is triangular, in quadrupeds square, in birds circular. There is a long thin flame in this fire. It is gastric fire.)

66. These, fire and Apana, go to the naturally hot Prana, which, becoming inflamed thereby, causes burning sensation in the body.

67. The Kundalini, which has been sleeping all this time, becomes well heated by this means and awakens well. It becomes straight like a serpent, struck dead with a stick.

68. It enters the Brahma Nadi, just like a serpent enters its hole. Therefore, the Yogi should always practice this Mula Bandha.

JALANDHARA BANDHA

69. Contract the throat and press the chin firmly against the chest. This is called Jalandhara Bandha, which destroys old age and death.

70. It stops the opening (hole) of the group of Nadis, through which the juice from the sky (from the Soma or Chandra in the brain) falls down. It is, therefore, called the Jalandhara Bandha -- the destroyer of a host of diseases of the throat.

71. In Jalandhara Bandha, the indications of a perfect contraction of throat are, that the nectar does not fall into the fire (the Surya situated in the navel), and the air is not disturbed.

72. The two Nadis should be stopped firmly by contracting the throat. This is called the middle circuit or center (Madhya Chakra), and it stops the 16 adharas (i.e., vital parts).

(Note.--The sixteen vital parts mentioned by renowned Yogis are the (1) thumbs, (2) ankles, (3) knees, (5) the prepuce, (6) organs of generation, (7) the navel, (8) the heart, (9) the neck, (10) the throat, (11) the palate, (12) the nose, (13) the middle of the eyebrows, (14) the forehead, (15) the head and (16) the Brahmarandra.)

73. By drawing up the mulasthana (anus), Uddiyana Bandha should be performed. The flow of the air should be directed to the Susumna, by closing the Ida and the Pingala.

74. The Prana becomes calm and latent by this means, and thus there is no death, old age, disease, etc.

75. These three Bandhas are the best of all and have been practiced by the masters. Of all the means of success in Hatha Yoga, they are known to the Yogis as the chief ones.

76. The whole of the nectar, possessing divine qualities, which exudes from the Soma (Chandra) is devoured by the Surya; and, owing to this, the body becomes old.

77. To remedy this, the opening of the Surya is avoided by excellent means. It is to be learnt best by instructions from a guru; but not by even a million discussions.

VIPARITA KARANI

78. Above the navel and below the palate respectively, are the Surya and the Chandra. The exercise, called the Viparita Karani, is learnt from the guru's instructions.

79. This exercise increases the appetite; and, therefore, one who practices it, should obtain a good supply of food. If the food be scanty, it will burn him at once.

80. Place the head on the ground and the feet up into the sky, for a second only the first day, and increase this time daily.

81. After six months, the wrinkles and grey hair are not seen. He who practices it daily, even for two hours, conquers death.

VAJROLI

82. Even if one who lives a wayward life, without observing any rules of Yoga, but performs Vajroli, deserves success and is a Yogi.

83. Two things are necessary for this, and these are difficult to get for the ordinary people -- (1) milk and (2) a woman behaving, as desired.

84. By practicing to draw in the bindu, discharged during cohabitation, whether one be a man or a woman, one obtains success in the practice of Vajroli.

85. By means of a pipe, one should blow air slowly into the passage in the male organ. [Urethra.]

86. By practice, the discharged bindu is drawn out. One can draw back and preserve one's own discharged bindu.

87. The Yogi who can protect his bindu thus, overcomes death; because death comes by discharging bindu, and life is prolonged by its preservation.

88. By preserving bindu, the body of the Yogi emits a pleasing smell. There is no fear of death, so long as the bindu is well-established in the body.

89. The bindu of men is under control of the mind, and life is dependant on the bindu. Hence, mind and bindu should be protected by all means.

SAHAJOLI

90. Sahajoli and Amaroli are only the different kinds of Vajroli. Ashes from burnt up cow dung should be mixed with water.

91. Being free from the exercise of Vajroli, man and woman should both rub it on their bodies.

92. This is called Sahajoli, and should be relied on by Yogis. It does good and gives moksa.

93. This Yoga is achieved by courageous wise men, who are free from sloth, and cannot be accomplished by the slothful.

AMAROLI

94. In the doctrine of the sect of the Kapalikas, the Amaroli is the drinking of the mid stream; leaving the 1st, as it is a mixture of too much bile and the last, which is useless.

95. He who drinks Amari, snuff it daily, and practices Vajroli, is called practicing Amaroli.

96. The bindu discharged in the practice of Vajroli should be mixed with ashes, and the rubbing it on the best parts of the body gives divine sight.

SAKTI CHALANA

97. Kutilanga (crooked-bodied), Kundalini, Bhujangi (a she-serpent) Sakti, Ishwari, Kuundali, Arunddhati, -- all these words are synonymous.

98. As a door is opened with a key, so the Yogi opens the door of mukti by opening Kundalini by means of Hatha Yoga.

99. The Parameswari (Kundalini) sleeps, covering the hole of the passage by which one can go to the seat of Brahma which is free from pains.

100. Kundali Sakti sleeps on the bulb, for the purpose of giving moksa to Yogis and bondage to the ignorant. He who knows it, knows Yoga.

101. Kundali is of a bent shape, and has been described to be like a serpent. He who has moved that Sakti is no doubt Mukta (released from bondage).

102. Youngster Tapaswini (a she-ascetic), laying between the Ganges and the Yamuni, (Ida and Pingala) should be caught hold of by force, to get the highest position.

103. Ida is called the goddess Ganges, Pingala goddess Yamuna. In the middle of the Ida and the Pingala is the infant widow, Kundali.

104. This sleeping she-serpent should be awakened by catching hold of her tail. By the force of Hatha, the Sakti leaves her sleep, and starts upwards.

105. This she-serpent is situated in Muladhar. She should be caught and moved daily, morning and evening, for 1/2 a prahar (1 1/2 hours), by filling with air through Pingala by the Paridhana method.

106. The bulb is above the anus, a vitasti (12 angulas) long, and measures 4 angulas (3 inches) in extent and is soft and white, and appears as if a folded cloth.

107. Keeping the feet in Vajra-asana (Padma-asana), hold them firmly with the hands. The position of the bulb then will be near the ankle joint, where it should be pressed.

108. The Yogi, sitting with Vajra-asana and having moved Kundali, should perform Bhastrika to awaken the Kundali soon.

109. Bhanu (Surya, near the navel) should be contracted (by contracting the navel) which will move the Kundali. There is no fear for him who does so, even if he has entered the mouth of death.

110. By moving this, for two muhurtas, it is drawn up a little by entering the Susumna (spinal column).

111. By this Kundalini leaves the entrance of the Susumna at once, and the Prana enters it of itself.

112. Therefore, this comfortably sleeping Arundhati should always be moved; for by so doing the Yogi gets rid of diseases.

113. The Yogi, who has been able to move the Sakti deserves success. It is useless to say more, suffice it to say that he conquers death playfully.

114. The Yogi observing Brahmacharya (continence) and always eating sparingly, gets success within 40 days by practice with Kundali.

115. After moving the Kundali, plenty of Bhastra should be performed. By such practice, he has no fear from the god of death.

116. There is no other way, but the practice of the Kundali, for washing away the impurities of 72,000 Nadis.

117. This middle Nadi becomes straight by steady practice of postures; Pranayama and Mudras of Yogis.

118. Those whose sleep has decreased by practice and mind has become calm by samadhi, get beneficial accomplishments by Sambhavi and other Mudras.

119. Without Raja Yoga, this earth, the night, and the Mudras, be they howsoever wonderful, do not appear beautiful.

(Note.--Raja Yoga=asana. Earth=steadiness, calmness. Night=Kumbhaka; cessations of the activity of the Prana, just as King's officials cease moving at night. Hence night means absence of motion, i.e., Kumbhaka.)

120. All the practices relating to air should be performed with concentrated mind. A wise man should not allow his mind to wander away.

121. These are the Mudras, as explained by Adinatha (Siva). Every one of them is the giver of great accomplishments to the practiser.

122. He is really the guru and not to be considered as Isvara in human form who teaches the Mudras as handed down from guru to guru.

123. Engaging in practice, by putting faith in his words, one gets the Siddhis of Anima, etc., as also evades death.

Chapter 4: Samadhi

1. Salutation to the Guru, the dispenser of happiness to all, appearing as Nada, Vindu and Kali. One who is devoted to him, obtains the highest bliss.

2. Now I will describe a regular method of attaining to Samadhi, which destroys death, is the means for obtaining happiness, and gives the Brahmananda.

3-4. Raja Yoga, Samadhi, Unmani, Manonmani, Amaratwa, Laya, Tatwa, Sunya, Asunya, Parama Pada, Amanasska, Adwaitama, Niralamba, Niranjana, Jiwana Mukti, Sahaja, Turya, are all synonymous.

5. As salt being dissolved in water becomes one with it, so when Atma and mind become one, it is called Samadhi.

6. When the Prana becomes lean (vigourless) and the mind becomes absorbed, then their becoming equal is called Samadhi.

7. This equality and oneness of the self and the ultra self, when all Samkalpas cease to exist, is called Samadhi.

8. Or, who can know the true greatness of the Raja Yoga. Knowledge, mukti, condition, and Siddhis can be learnt by instructions from a guru alone.

9. Indifference to worldly enjoyments is very difficult to obtain, and equally difficult is the knowledge of the Realities to obtain. It is very difficult to get the condition of Samadhi, without the favor of a true guru.

10. By means of various postures and different Kumbhakas, when the great power (Kundali) awakens, then the Prana becomes absorbed in Sunya (Samadhi).
11. The Yogi whose sakti has awakened, and who has renounced all actions, attains to the condition of Samadhi, without any effort.
12. When the Prana flows in the Susumna, and the mind has entered sunya, then the Yogi is free from the effects of Karmas.
13. O immortal one (that is, the yogi who has attained to the condition of Samadhi), I salute thee! Even death itself, into whose mouth the whole of this moveable and immovable world has fallen, has been conquered by thee.
14. Amaroli, Vajroli and Saholi are accomplished when the mind becomes calm and Prana has entered the middle channel.
15. How can it be possible to get knowledge, so long as the Prana is living and the mind has not died? No one else can get moksa except one who can make one's Prana and mind latent.
16. Always living in a good locality and having known the secret of the Susumna, which has a middle course, and making the Vayu move in it, (the Yogi) should restrain the Vayu in the Brahma randhra.
17. Time, in the form of night and day, is made by the sun and the moon. That the Susumna devours this time (death) even, is a great secret.
18. In this body there are 72,000 openings of Nadis; of these, the Susumna, which has the Sambhavi Sakti in it, is the only important one, the rest are useless.
19. The Vayu should be made to enter the Susumna without restraint by him who has practices the control of breathing and has awakened the Kundali by the (gastric) fire.
20. The Prana, flowing through the Susumna, brings about the condition of manonmani; other practices are simply futile for the Yogi.
21. By whom the breathing has been controlled, by him the activities of the mind also have been controlled; and, conversely, by whom the activities of the mind have been controlled, by him the breathing also has been controlled.
22. There are two causes of the activities of the mind; (1) Vṛṇa (desires) and (2) the respiration (the Prana). Of these, the destruction of the one is the destruction of both.
23. Breathing is lessened when the mind becomes absorbed, and the mind becomes absorbed when the Prana is restrained.
24. Both the mind and the breath are united together, like milk and water; and both of them are equal in their activities. Mind begins its activities where there is the breath, and the Prana begins its activities where there is the mind.

25. By the suspension of the one, therefore, comes the suspension of the other, and by the operations of the one are brought about the operations of the other. When they are present, the Idriyas (the senses) remain engaged in their proper functions, and when they become latent then there is moksa.

26. By nature, Mercury and mind are unsteady: there is nothing in the world which cannot be accomplished when these are made steady.

27. O Parvati! Mercury and breathing, when made steady, destroy diseases and the dead himself comes to life (by their means). By their (proper) control, moving in the air is attained.

28. The breathing is calmed when the mind becomes steady and calm; and hence the preservation of bindu. The preservation of this latter makes the satwa established in the body.

29. Mind is the master of the senses, and the breath is the master of the mind. The breath in its turn is subordinate to the laya (absorption), and that laya depends on the nada.

30. This very laya is what is called moksa, or, being a sectarian, you may not call it moksa; but when the mind becomes absorbed, a sort of ecstasy is experienced.

31. By the suspension of respiration and the annihilation of the enjoyments of the senses, when the mind becomes devoid of all the activities and remains changeless, then the Yogi attains to the Laya Stage.

32. When the thoughts and activities are destroyed, then the Laya Stage is produced, to describe which is beyond the power of speech, being known by self-experience alone.

33. They often speak of Laya; but what is meant by it? Laya is simply the forgetting of the objects of senses when the Vānas (desires) do not rise into existence again.

SHAMBAVI MUDRA

34. The Vedas and the Sastras are like ordinary public women. Sambhavi Mudra is the one, which is secluded like a respectable lady.

35. Aiming at Brahman inwardly, while keeping the sight directed to the external objects, without blinking the eyes, is called Sambhavi Mudra, hidden in the Vedas and the Sastras.

36. When the Yogi remains inwardly attentive to the Brahman, keeping the mind and the Prana absorbed, and the sight steady, as if seeing everything while in reality seeing nothing outside, below, or above, verily then it is called the Sambhavi Mudra, which is learnt by the favor of a guru. Whatever, wonderful, Sunya or Asunya is perceived, is to be regarded as the manifestation of that great Sambhu (Siva).

37. The two states, the Sambhavi and the Khechari, are different because of their seats (being the heart and the space between the eyebrows respectively); but both cause happiness, for the mind becomes absorbed in the Chita-sukha-Rupa-atmana which is void.

UNMANI

38. Fix the gaze on the light (seen on the tip of the nose) and raise the eyebrows a little, with the mind contemplating as before (in the Sambhavi Mudras, that is, inwardly thinking of Brahma, but apparently looking outside). This will create the Unmani avastha at once.

TARAKA

39. Some are devoted to the Vedas, some to Nigama, while others are enwrapt in Logic, but none knows the value of this mudra, which enables one to cross the ocean of existence.

40. With steady calm mind and half closed eyes, fixed on the tip of the nose, stopping the Ida and the Pingala without blinking, he who can see the light which is the all, the seed, the entire brilliant, great Tatwama, approaches Him, who is the great object. What is the use of more talk?

41. One should not meditate on the Linga (i.e., Atman) in the day (i.e., while Surya or Pingala is working) or at night (when Ida is working), but should always contemplate after restraining both.

KHECHARI

42. When the air has ceased to move in the right and the left nostrils, and has begun to flow in the middle path, then Khechari Mudra can be accomplished there. There is no doubt of this.

43. If the Prana can be drawn into the Sunya (Susumna), which is between the Ida and the Pingala, and made motionless there, then the Khechari Mudra can truly become steady there.

44. That Mudra is called Khechari which is performed in the supportless space between the Surya and the Chandra (the Ida and the Pingala) and called the Vyoma Chakra.

45. The Khechari which causes the stream to flow from the Chandra (Soma) is the beloved of Siva. The incomparable divine Susumna should be closed by the tongue drawn back.

46. It can be closed from the front also (by stopping the movements of the Prana), and then surely it becomes the Khechari. By practice, this Khechari leads to Unmani.

47. The seat of Siva is between the eyebrows, and the mind becomes absorbed there. This condition (in which the mind is thus absorbed) is known as Turya, and death has no access there.

48. The Khechari should be practiced till there is Yoga-nidra (Samadhi). One who has induced Yoga-nidra, cannot fall a victim to death.

49. Freeing the mind from all thoughts and thinking of nothing, one should sit firmly like a pot in the space (surrounded and filled with the ether).

50. As with air, in and out of the body, remains unmoved, so the breath with mind becomes steady in its place (i.e., in Brahma randhra).

51. By thus practicing, night and day, the breathing is brought under control, and, as the practice increases, the mind becomes calm and steady.

52. By rubbing the body over with Amrita (exuding from the moon), from head to foot, one gets Mahakaya, i.e., great strength and energy.

END OF KHECHARI

53. Placing the mind into the Kundalini, and getting the later into the mind, by looking upon the Buddhi (intellect) with mind (reflexively), the Param Pada (Brahma) should be obtained.

54. Keep the atma inside the Kha (Brahma) and place Brahma inside your atma. Having made everything pervaded with Kha (Brahma), think of nothing else.

55. One should become void in and void out, and void like a pot in the space. Full in and full outside, like a jar in the ocean.

56. He should be neither of his inside nor of his outside world; and, leaving all thoughts, he should think of nothing.

57. The whole of this world and all the schemes of the mind are but the creations of thought. Discarding these thoughts and taking leave of all conjectures, O Rama! obtain peace.

58. As camphor disappears in fire, and rock salt in water, so the mind united with the atma loses its identity.

59. When the knowable, and the knowledge, are both destroyed equally, then there is no second way (i.e., Duality is destroyed).

60. All this movable and immovable world is mind. When the mind has attained to the unmani avastha, there is no dwaita (from the absence of the working of the mind).

61. Mind disappears by removing the knowable, and, on its disappearance, atma only remains behind.

62. The high-souled Acharyas (Teachers) of yore gained experience in the various methods of Samadhi themselves, and then they preached them to others.

63. Salutations to Thee, O Susumna, to Thee O Kundalini, to Thee O Sudha, born of Chandra, to Thee O Manonmani! to Thee O great power, energy and the intelligent spirit.

64. I will describe now the practice of anahata nada, as propounded by Goraksa Natha, for the benefit of those who are unable to understand the principles of knowledge -- a method, which is liked by the ignorant also.

65. Adinatha propounded 1 1/4 crore methods of trance, and they are all extant. Of these, the hearing of the anahata nada is the only one, the chief, in my opinion.

66. Sitting with Mukta asana and with the Sambhavi Mudra, the Yogi should hear the sound inside his right ear, with collected mind.

67. The ears, the eyes, the nose, and the mouth should be closed and then the clear sound is heard in the passage of the Susumna which has been cleansed of all its impurities.

68. In all the Yogas, there are four states: (1) arambha or the preliminary, (2) Ghata, or the state of a jar, (3) Parichaya (known), (4) nispatti (consummate).

ARAMBHA AVASTHA

69. When the Brahma granthi (in the heart) is pierced through by Pranayama, then a sort of happiness is experienced in the vacuum of the heart, and the anahat sounds, like various tinkling sounds of ornaments, are heard in the body.

70. In the arambha, a Yogi's body becomes divine, glowing, healthy, and emits a divine smell. The whole of his heart becomes void.

GHATA AVASTHA

71. In the second stage, the airs are united into one and begun moving in the middle channel. The Yogi's posture becomes firm, and he becomes wise like a god.

72. By this means the Visnu knot (in the throat) is pierced which is indicated by highest pleasure experienced, and then the Bheri sound (like the beating of a kettle drum) is evolved in the vacuum in the throat.

PARICHAYA AVASTHA

73. In the third stage, the sound of a drum is known to arise in the Sunya between the eyebrows, and then the Vayu goes to the Mahasunya, which is the home of all the siddhis.

74. Conquering, then, the pleasures of the mind, ecstasy is spontaneously produced which is devoid of evils, pains, old age, disease, hunger and sleep.

75. When the Rudra granthi is pierced, and the air enters the seat of the Lord (the space between the eyebrows), then the perfect sound like that of a flute is produced.

76. The union of the mind and the sound is called the Raja-Yoga. The (real) Yogi becomes the creator and destroyer of the universe, like God.

77. Perpetual Happiness is achieved by this; I do not care if the mukti be not attained. This happiness, resulting from absorption (in Brama), is obtained by means of Raja-Yoga.

78. Those who are ignorant of the Raja-Yoga and practice only the Hatha-Yoga, will, in my opinion, waste their energy fruitlessly.

79. Contemplation on the space between the eyebrows is, in my opinion, best for accomplishing soon the Unmani state. For people of small intellect, it is a very easy method for obtaining perfection in the Raja-Yoga. The Laya produced by nada, at once gives experience (of spiritual powers).

80. The happiness which increases in the hearts of Yogiswaras, who have gained success in Samadhi by means of attention to the nada, is beyond description, and is known to Sri Guru Natha alone.

81. The sound which a muni hears by closing his ears with his fingers, should be heard attentively, till the mind becomes steady in it.

82. By practicing with this nada, all other external sounds are stopped. The Yogi becomes happy by overcoming all distractions within 15 days.

83. In the beginning, the sounds heard are of great variety and very loud; but, as the practice increases, they become more and more subtle.

84. In the first stage, the sounds are surging, thundering like the beating of kettle drums and jingling ones. In the intermediate stage, they are like those produced by conch, Mridanga, bells, &c.

85. In the last stage, the sounds resemble those from tinklets, flute, Vina, bee, &c. These various kinds of sounds are heard as being produced in the body.

86. Though hearing loud sounds like those of thunder, kettle drums, &c., one should practice with the subtle sounds also.

87. Leaving the loudest, taking up the subtle one, and leaving the subtle one, taking up the loudest, thus practicing, the distracted mind does not wander elsewhere.

88. Wherever the mind attaches itself first, it becomes steady there; and when it becomes absorbed in it.

89. Just as a bee, drinking sweet juice, does not care for the smell of the flower; so the mind, absorbed in the nada, does not desire the objects of enjoyment.

90. The mind, like an elephant habituated to wander in the garden of enjoyments, is capable of being controlled by the sharp goad of anahata nada.
91. The mind, captivated in the snare of nada, gives up all its activity; and, like a bird with clipped wings, becomes calm at once.
92. Those desirous of the kingdom of Yoga, should take up the practice of hearing the anahata nada, with mind collected and free from all cares.
93. Nada is the snare for catching the mind; and, when it is caught like a deer, it can be killed also like it.
94. Nada is the bolt of the stable door for the horse (the minds of the Yogis). A Yogi should determine to practice constantly in the hearing of the nada sounds.
95. Mind gets the properties of calcined mercury. When deprived of its unsteadiness it is calcined, combined with the sulphur of nada, and then it roams like it in the supportless akasa or Brahma.
96. The mind is like a serpent, forgetting all its unsteadiness by hearing the nada, it does not run away anywhere.
97. The fire, catching firewood, is extinguished along with it (after burning it up); and so the mind also, working with the nada, becomes latent along with it.
98. The antahkarana (mind), like a deer, becomes absorbed and motionless on hearing the sound of bells, etc.; and then it is very easy for an expert archer to kill it.
99. The knowable interpenetrates the anahata sound when it is heard, and the mind interpenetrates the knowable. The mind becomes absorbed there, which is the seat of the all-pervading, almighty Lord.
100. So long as the sounds continue, there is the idea of akasa. When they disappear, then it is called Para Brahma, Paramatmana.
101. Whatever is heard in the form of nada, is the sakti (power). That which is formless, the final state of the Tatwas, is the Parameswara.
102. All the methods of Hatha are meant for gaining success in Raja-Yoga; for, the man, who is well-established in the Raja-Yoga, overcomes death.
103. Tatwa is the seed, Hatha the field; and Indifference (Vairagya) the water. By the action of these three, the creeper Unmani thrives very rapidly.
104. All the accumulations of sins are destroyed by practicing always with the nada; and the mind and the airs do certainly become latent in the colorless (Paramatmana).
105. Such a one does not hear the noise of the conch and Dundubhi. Being in the Unmani avastha, his body becomes like a piece of wood.

106. There is no doubt, such a Yogi becomes free from all states, from all cares, and remains like one dead.

107. He is not devoured by death, is not bound by his actions. The Yogi who is engaged in Samadhi is overpowered by none.

108. The Yogi, engaged in Samadhi, feels neither smell, taste, color, touch, sound, nor is conscious of his own self.

109. He whose mind is neither sleeping, waking, remembering, destitute of memory, disappearing nor appearing, is liberated.

110. He feels neither heat, cold, pain, pleasure, respect nor disrespect. Such a Yogi is absorbed in Samadhi.

111. He who, though awake, appears like one sleeping, and is without inspiration and expiration, is certainly free.

112. The Yogi, engaged in Samadhi, cannot be killed by any instrument, and is beyond the controlling powers of beings. He is beyond the reach of incantations and charms.

113. As long as the Prana does not enter and flow in the middle channel and the vindu does not become firm by the control of the movements of the Prana; as long as the mind does not assume the form of Brahma without any effort in contemplation, so long all the talk of knowledge and wisdom is merely the nonsensical babbling of a mad man.

End of Hatha Yoga Pradipika
